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RELIGION AND MORALS.

THE JOY OF SIMEON.

Luke ii. 29—32.

Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

THESE are the words of the devout Simeon, on his entering into the temple at Jerusalem, and beholding the child Jesus. It was the custom of the Jews, as we read in a preceding verse of the chapter, at a certain time after the birth, to bring their male children and present them to the Lord. In conformity with this established usage, Jesus was now presented in the temple. Simeon, by the inspiration of God, was led to the same place at the same time. It had been revealed to him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. Full of this expectation, and relying on the secret revelation from God, he also entered into the temple: and as soon as he beheld the holy child Jesus, he took him up in his arms, and blessed God that he now saw that day of joy, to which he had so long and anxiously looked forward. Without any previous in-

struction from the parents, he seems immediately to have recognized in the lowly infant, that Person, to whose coming he had been taught by God to look forward with hope and faith. Accordingly he gives his testimony to the Divine character of Jesus, he openly proclaims him the Saviour of mankind, crying out, in the words of the text, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Such was the pious confidence of the holy Simeon—with such joyful rapture did he hail the birth of our blessed Lord. He rejoiced that life had been spared to him to behold the truly blissful event, which it had now been his lot to see accomplished. All other things he considered as nothing in comparison with this great joy; having witnessed this, he was content to die; he felt that he should depart in peace; that nothing remained now to attach him to this life—that he had obtained all the comfort he desired.

Here indeed was a subject of sincere and ardent joy. To behold that, to which, through a length of time, we have stretched our distant anxious hopes, is in itself a source of the greatest pleasure. But when the consideration of real and solid

advantage to be obtained from the object in view is added—when not only our expectation has been raised, but our closest interests are involved, and our deepest feelings implicated,—then indeed there is room afforded, if ever, for the most transcendent joy, to indulge its raptures. The occasion which prompted the grateful effusion of the old man in the text, was one of this kind, or rather it was of a nature even surpassing every possible circumstance of human calculation.—For, consider in the first place, who that sacred person was, whose birth he welcomed with such eager exultation.—If you have read your Bibles with even a moderate share of that attention which the book of God's word requires from you and every sincere Christian, or, I may say indeed, if you know any thing of true religion, you will not need to be reminded by me, who that Divine Person was. You will have already learned, as you read in the Scriptures, that he was God manifest in the flesh; that he was the same, who, in the beginning was with God, and was himself God; by whom all things were made; who was one with the Father; who being the brightness of the glory of God, and the express image of his person, yet humbled himself to the form of a servant, and was made flesh; that is, took upon him our nature, and by uniting to the godhead a human soul and human body, became thus both God and man, in which two-fold character he is called in Scripture Christ the Lord; or, as he is otherwise styled in this chapter of St. Luke, the Lord's Christ. From these, and many other passages of Holy Writ, you will have learned that the wonderful person, after whom we justly boast ourselves to be called Christians, and who is the author and finisher of our salvation, was not a *mere man*; was not exactly what we are, and nothing more; but that he was also, at the same time, perfect God; that in him

were united two distinct natures, the divine and the human; and that, in consequence of this glorious union, he became the Christ that should take away the sins of the world.—Such was that extraordinary person whose appearance Simeon rejoiced to behold—a person, it will be readily allowed, sufficient to reward the most glowing anticipations of hope, and to call forth the liveliest expressions of grateful love and adoration.

But in the next place, consider, for what object this Divine Person had vouchsafed to descend from the throne of his majesty, and to come amongst us; and you will then see more clearly, why it was that this venerable old man rejoiced on beholding the child Jesus, and taking him in his arms, blessed God for the long expected sight.—I again refer you to those inspired oracles of God's word, which alone are capable of giving us instruction on such a subject. Do we not read in them, that he came to bear our griefs, and to be bruised for our iniquities; that by his stripes we might be healed; that he came not to be ministered unto, but to minister, and to give his life a ransom for us; and again, that he might go before and prepare a place for us, in order that where he is, there we may be also; besides the strong evidence which the whole tenor of Scripture in general bears to this point—that in him we have a sacrifice, oblation, and satisfaction for all our sins; and that it is, consequently, on his death and sufferings in the flesh, that we must rest our hopes of salvation hereafter.—What an awful, and at the same time, what a consolatory truth—to know that he not only took upon him our nature; but that this condescension on his part was for the sake of us; that he not only deigned to appear on earth, to bless mankind by his visible presence; but that he came on the especial errand of making atonement for us by his death, and reconciling us to

the mercy of an offended God. To estimate the value of this blessing conferred on us by the death and atonement of our Saviour, only think, to what a state of ruin and despair we were reduced by the curse denounced against us in the person of Adam, and how impossible it was for us, by our own unassisted endeavours, ever to have regained the Paradise which we had lost through the sin of our first parents.—For look to the reason of the thing.—Is it not plain, that if, while man was as yet perfect, fresh from the hand of his Maker, before he had become weak and corrupt by the effects of transgression, he could not stand by his own righteousness, and satisfy the justice of God,—it was infinitely less possible for him, when degraded and sunk by his fall, weakened by the entrance of sin into his vital constitution, and alienated in his affections from the love of God, to have done works pleasing to him whom he had at first grossly offended, and to have re-established the slightest claim to that happiness which he had not been able, even in his best estate, to preserve?—The very reason of the thing, therefore, tells us, that of ourselves we could never be saved.—The same is the uniform language of Scripture. It is there said, that the natural man cannot please God; that in our flesh dwelleth no good thing; that the heart of man is inwardly deceitful and corrupt; that there is none that doeth good, no not one; that in Adam all die.—But what we could never have done for ourselves, Christ has done for us. He was made flesh, and came into the world expressly to accomplish the mighty object of man's redemption; to restore our fallen nature, and to reform us according to that divine image in which we were originally created. He knew beforehand the bitter cup which he had to drink; he knew the miseries which he should encounter by taking fellowship with our infirm lot; but he

was not dismayed by the prospect of pain and anguish; he looked rather to the glorious end of his benevolent sacrifice; for the joy that was set before him in saving the repentant sinner from eternal destruction, he willingly endured the cross, despising the shame. In order to effect this great purpose of divine mercy, his putting on the tabernacle of our flesh was ordained as the means and preparation. It was a circumstance necessary, (as far as we are able to judge) in order to introduce the heavenly dispensation of pardon and peace into the world.

With such sentiments was the appearance of our Lord in the temple regarded by the pious Simeon, when he blessed God that his eyes had seen that salvation for which he had anxiously and devoutly hoped. As Jesus Christ came into the world thus to save and to bless mankind, well might he be termed, in this sense, a light to lighten the Gentiles and the glory of God's people Israel; and well might the holy man express his ready contentment to die, after so manifest an assurance of the life and immortality reserved for him after death through his incarnate Redeemer,—by faith in whom he should now depart in peace.

In the heartfelt religious joy of the good Simeon, a worthy example is proposed to us of that right impression, which a firm and animated belief in our blessed Lord should make on our hearts and minds. Why he rejoiced, we have already fully seen; it was, because he recognized in Jesus the Divine Author of his salvation. That we may, therefore, feel as he did, we must likewise have a sincere faith in our Lord; a faith according to knowledge, according to the word of God; or in other words, a faith grounded on the sure warrant of Scripture, not according to man's conceits, not according to any single and solitary passages, separated from their context, and capriciously inter-

preted, but agreeably to the whole tenor and course of the Gospel revelation.—The first principle of religion is, to know God as he is in truth; when applied to us as Christians, this means, to know him as our Saviour and Redeemer; unless we acknowledge this truth, we cannot have any just claim to the high title of Christians.—To apply then the words of the text to ourselves, and truly to say of each of us individually, “Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation,” we must by faith behold in Jesus our Saviour and our God. Regarding him in that light in which we have here considered his divine character and office, as God and man united in one person Christ, offered up on the cross to take away the sins of the world by the sacrifice of himself, we shall feel the true joy of devotion, that joy which no man can take from us; we shall look upon our religion as the sum and end of all our concerns; we shall account it as the pearl of great price, as the treasure for which we would gladly sell all, to purchase it alone; and which, if we hold it fast, will abundantly compensate us for every loss and privation, and even for the sacrifice of life. Our hearts will then no longer be engrossed by worldly thoughts and anxieties, but will embrace, with warmest affection and zeal, the most worthy and exalted object of their love, the hope of salvation through Jesus Christ.

But is this the case, my Christian brethren, with you who are here assembled? Have you so thought of the religion of Jesus, to which you have been admitted by baptism, as to behold in it your sure salvation, your only certain title to eternal happiness, and your full compensation for the protracted hopes and insufficiencies of this present life? I must request you to put this question to your own consciences. If your conscience sincerely replies in the affirmative, if it assures you with

truth that you have, to the best of your knowledge and endeavours, adopted your religion in your faith and practice, that you count all things but loss for the excellency of the knowledge of Christ Jesus, your Lord, happy indeed are you.—I would exhort you to go on from strength to strength, adding virtue to virtue, and grace to grace; bearing up manfully against the poverty, and hardships, and afflictions of whatever kind God may be pleased to send you during your short continuance in this world, not murmuring and repining, but giving thanks even for your severest trials—holding fast the profession of your faith, in spite of the evil counsels or evil examples of bad men, without wavering—remembering, that to those who persevere to the end great is their reward in heaven. Simeon, by waiting patiently for the consolation of Israel, unshaken in his confidence by the apparent delay of the promise, at last was amply gratified by obtaining the object of his hope and faith. So do you persevere with unshaken constancy—so shall you also depart in peace, and in heaven behold the face of him, in whom you have trusted.—But if, on the contrary, your conscience, when closely examined, informs you, that as yet you have thought but little, if at all, of Christ or his religion—that you have been accustomed to look for your happiness and your comfort every where else, rather than in the rewards and consolations which your religion holds out to you; in short, that, most unlike Simeon, you are growing old and wrinkled with the cares of providing for the flesh, instead of looking forward, as the outer man decays, to the increased strengthening of the inner man by the nearer hope of salvation; then you are, alas! in the bond of iniquity—you are the servants of Mammon and not of God. If there should unfortunately be any so disposed among those whom I now address, to them



I would earnestly repeat the Gospel call—Repent.—The fancied goods which they now pursue, be they riches, or pleasure, or any of the conveniences and comforts of this life, will profit them nothing. When they come to that solemn period, when they shall be laid on the death-bed, they will find, that all those things which they now prize so highly, will not stay their departure for one instant, nor pour one drop of water on their feverish lip. What madness then is it, to hunt so eagerly after mere trifles, after mere bubbles, which, when caught, only vanish in the air?—Let them then at once begin to place their happiness, where alone their happiness is to be found. Where their real treasure is, there let their heart also be fixed.

The world, I know, gives a very different advice. With a plausibility of tone, indeed, it suggests to us the *propriety* of respecting religion, of being regular in its formal duties, and even bestowing some of our leisure on its serious considerations; but here it stops; it may lead us to the threshold of the temple, but it draws us back again to itself, when we would enter in and dwell there for ever. Thus it is, that, with the generality, the man who is really in earnest about religion,—who reckons it not merely as an occasional and supernumerary employment of his life, but rather as the very business of life, to which all other employments are on the contrary only accessory,—is regarded as far too serious and solemn, and as obstructing the free course of lawful enjoy-

ment. That a man should wear some appearance of religion, can be sufficiently tolerated and even recommended by many, but that he should be seen ever attired in her livery and attendant on her calls, is, unhappily, too often accounted only the mark of a misjudging and melancholy temper.

But if we are to believe the Gospel of Christ, let us not be ruled by the opinion of the world. Let us look at things rather as they are in truth, as the Scriptures present them to us. The characters, which before only perplexed and misled, when held up to this glass, become legible according to their right form and meaning. The Gospel accordingly gives us another and a much more just view of the subject. It paints to us our religion in the most attractive colours, as not only to be respected and esteemed, but to be beloved and caressed with the warmest and firmest affection. It recognizes no religion but that which glows with the love of God. The exceptions and reservations of the world are utterly unknown to it. We must be the Lord's entirely, or we are as yet none of his.—I repeat, therefore, we must begin at once to feel the joy and comfort of religion; we must endeavour to be, not its disciples only, but its beloved disciples—that so, having cheered and delighted us while on earth, it may, by a natural transition, carry us forward to the consummation of its joys in heaven, in the presence of our Saviour and our God. H.

## ECCLESIASTICAL LIFE.

### ARCHBISHOP WHITGIFT\*.

JOHN WHITGIFT was of an ancient family, of Whitgift in Yorkshire. His grandfather, John Whitgift, gentleman, had many children;

\* This memoir is compiled chiefly from the life of John Whitgift, Archbishop of Canterbury in the times of Queen Elizabeth and King James I. written by Sir George Paule, Comptroller of his Grace's Household. London, 1699.

some whereof he made scholars, others he placed abroad in several courses of life, disposing his father, Henry Whitgift, to be a merchant at Great Grimsby, in Lincolnshire : where he married Ann Dynewell, a virtuous young woman, of good parentage in that town, of whom this our Archbishop came, and was there born in the year of our Lord 1530, being the eldest of his father's sons, who were five in number besides himself.

He had an uncle, called Robert Whitgift, Abbot of the Monastery of Wellow, in the county of Lincoln, near Grimsby, who, teaching divers young gentlemen, took like pains also with him ; and finding an extraordinary towardliness in him, sent him afterwards to London, where he became a scholar in St. Anthony's school, and boarded at his aunt's house in Paul's Church-yard ; she being the wife of Michael Shaller, a verger of that church. There he had a narrow escape from the infection of the plague, of which his bed-fellow died.

From St. Anthony's school he repaired to Grimsby to his parents, being thrust out of doors by his aunt, because he would not, (as she often required and solicited him by the Canons of Paul's) go with her to morrow mass ; imputing all her losses and domestic misfortunes to her harbouring of such an heretic within her doors ; and who for a farewell told him, " that she thought at the first she had received a saint into her house, but now she perceived he was a devil."

His parents finding that he had much profited in his learning, sent him, by the advice and direction of his uncle, the Abbot, to Cambridge, where he was first of Queen's College ; then of Pembroke Hall—Dr. Ridley (afterwards Bishop of London) being there Master, who hearing by Mr. Bradford, his tutor, of his great towardliness and small means, (by reason of his father's losses at sea), made him Scholar, and then

Mr. Gurth became his tutor ; from thence he was chosen Fellow of Peter-house, (May 1555) Dr. Pearne being then Master there.

Whilst he was Fellow of that House, he fell grievously sick, and was by commandment of Dr. Pearne, who much tendered him, in regard of his good parts, carried to an house near the College, whither Dr. Pearne came often to visit him, and willed the woman of the house that he should want nothing for the recovery of his health, saying, that if he lived, he would be able to defray the charge himself ; but if he died, the said Dr. Pearne would satisfy her and pay for all things.

When it pleased God to restore him to health, he determined to travel beyond seas, to avoid certain Visitors sent in Queen Mary's time to the University—but was dissuaded by Dr. Pearne, who promised so to order the matter, that, if he were only silent, he might continue his religion : for which favour the Archbishop carried a loving, faithful and true heart towards him unto his dying day.

He commenced Bachelor of Arts in the year 1553, Master of Arts, 1556 ; Bachelor of Divinity, 1562 ; Doctor of Divinity, 1569, at which time he answered the Divinity Act publicly in the Commencement, wherein he maintained this position, *Papa est ille Antichristus*.

After he was entered into the ministry, which was upon the year 1560, being to preach his first public sermon at St. Mary's, he chose for his text, Rom. i. 16, *I am not ashamed of the Gospel of Christ*, &c. on which occasion he excited the great admiration of the University at such great parts in so young years.

From being Fellow of Peter-house, he succeeded Dr. Hutton, late Archbishop of York in the Mastership of Pembroke Hall, 1567, being then Chaplain to Dr. Cox, Bishop of Ely, by whose means he had a prebend in Ely, and the parsonage of Teversam, near Cambridge. He was also chosen

Divinity Reader of the Lady Margaret's Lecture, in the year 1563, which he discharged with so great liking of the whole University, that for his sake they increased the stipend from twenty marks to twenty pounds; and afterwards he was made the Queen's Public Professor of Divinity.

Whilst he read these two lectures, the Public Schools were frequented with throngs of students in Divinity, young and old—inso much as many of the precise faction were his daily auditors.

His singular and extraordinary gift in preaching caused him, upon the recommendation of Sir Nicholas Bacon, the then Lord-Keeper of the Great Seal of England, and Sir William Cecil, Principal Secretary, afterwards Lord Treasurer of England, to be sent for, A.D. 1567, to preach before her Majesty, who took so great liking of him, that bearing his name to be Whitgift, she said he had a *white gift* indeed: and within four months after that he was Master of Pembroke Hall, made him Master of Trinity College, and caused him immediately after to be sworn her Chaplain.

In the College, at his first entrance, he found much division, especially among such as laboured at innovation in the Church; but having wisely appeased these stirs, he governed for five years space with great quietness both of the whole company and himself, until Master Thomas Cartwright, a Fellow of that College, his last return from beyond seas, whose seditious writings and proceedings much disturbed the University—until Dr. Whitgift, having in vain completely refuted him in controversy, and tried other gentle expedients for restoring peace, expelled him from the University, and being Vice-chancellor, deprived him of the Lady Margaret's Lecture, which he then read.

Having continued Master of Trinity College ten years, and being twice Vice-chancellor, he was by her

Majesty preferred also to the Deanery of Lincoln, August 2, 1571, which he held for seven years, so long as he remained in Cambridge.

By his government in Trinity College he made many excellent scholars, five whereof were in his time Bishops\*, that were Fellows of the College when he was Master, and some of them his Pupils.

Among his pupils also were the Earls of Worcester and Cumberland, the Lord Zouch, the Lord Dunboy, of Ireland; Sir Nicholas and Sir Francis Bacon, Sir Edward Coke†: all which, together with the rest of the scholars, he held to their public disputations, exercises and prayers, which he never missed.

He usually dined and supped in the common hall, as well to have a watchful eye over the scholars, and to keep them in a mannerly and awful obedience, as by his example to teach them to be contented with a scholar-like college diet.

The sway and rule he then did bear through the whole University, is testified by the alteration and amendment which he procured of the statutes of the university, by his mere labour, and the credit which he had with her Majesty and the Lord Burleigh, the Lord Treasurer of England and Chancellor of Cambridge. In which kind of affairs all the Heads of Houses were directed and advised by him, as from an oracle.

The first wound which those fervent reprehenders received at Dr. Whitgift's hands, and his prudent order of government, together with his singular gift in preaching, made his fame spread, and gained him so

\* *Norwich, Redman—Worcester, Basington—St. David's, Rud—Gloucester, Golsborough—Hereford, Bennett.*

† It must not be forgotten that Dr. Whitgift, afterwards Archbishop of Canterbury, sent unto his pupil, (Sir Edward Coke) when the Queen's Attorney, a fair New Testament with this message: "He hath long enough studied Common Law; now let him study the Law of God."—*Wordsworth's Eccl. Biog.* vol. iv. p. 332. note.

great estimation, that her Majesty was pleased to make choice of him, before many others of eminent place in the Church, to be Bishop of Worcester; to which See he was consecrated April 21, 1577. Upon which his advancement, he first took his leave of the whole University by a public sermon, which he preached in St. Mary's Church, wherein he exhorted them to peace; and afterwards by a private sermon in Trinity College, he gave unto that society such a godly and learned exhortation for their continuance and constancy in peace and unity, as it so moved their affections that they burst out into tears, insomuch that there were scarce any dry eyes to be found amongst the whole number. He chose for his text the same farewell which St. Paul gave unto the Corinthians, "*Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.*" 2 Cor. xiii. 11.

In June following, he was attended and accompanied on his way from Cambridge towards Worcester, with a great troop of the Heads and others of choice account in the University, and with exceeding lamentation, and sorrow of all sorts, for the loss they conceived they had of so worthy a governor.

Her Majesty gave him farther testimonies of her favour, by forgiving him his first-fruits, and granting him the disposal of all the prebends of Worcester.

He found the Bishopric much impaired, by his predecessors granting away in long leases divers manors, parks, and mansion houses. But what most troubled him was the letting to Master Abington, Cofferer to the Queen, the rent-corn of his two best manors, Hollow and Grimley, which he succeeded in recovering to the See, giving 300*l.* out of his own purse to have the lease surrendered.

Here he had great respect from the Gentlemen of the County. In all

proceedings the Bishop's pleasure was first known, for time and place. He would often make appointment of meetings, either at his own house or some of theirs, for some commendable recreations or exercises, whereby still to keep the Gentlemen, by their continual repair to each other, in mutual love and concord.

He was very active as a peacemaker among the people, and particularly in the following instance. — There was a deadly quarrel between Sir John Russell and Sir Henry Barkely, so that great bloodshed was like to have ensued at a Sessions at Worcester, by reason of their many friends and followers, had not the Bishop wisely prevented it, by providing a strong watch at the gates and about the city, and requiring them to bring both parties, with their attendants, well guarded to his palace, where he caused them all, to the number of four or five hundred, to deliver their weapons into his own servants custody; and, after two hours pains taken, sometimes in persuading, and otherwhiles in threatening them, he made them so good friends, as they both attended him, hand in hand, to the Town-hall, where they performed the service of their country in amity and love, and ever after held him in great honour and estimation therefore.

A year after his consecration to that Bishopric, he was made Vice-President of the Marches of Wales. During his first year in this office, he took no part in the government, but after that, having acquired due information, he then applied himself to the direction of affairs, taking exceeding pains, from morning till bed-time, affording himself only small time for meals and study.

He kept a watch over his associates, and also over his family and attendants, to avoid all colour of corruption. A Gentleman of his bed-chamber making request unto him that he might have the delivery of suitors' petitions, and indorse their

answers, he presently discharged him of his chamber, (as supposing he had been tampered withal) and could never afterwards very well brook him.

His great integrity, justice, and mild government, caused him to be selected by the Queen for the reforming of the Cathedral Churches of Lichfield and Hereford, which were then in great disorder.

The Queen further designed him for the Archbishopric of Canterbury, during the life time of Archbishop Grindall, who was then in disgrace, and was himself desirous of resigning the office to him; but Bishop Whitgift utterly refused, and in presence of the Queen herself, besought pardon in not accepting thereof, upon any condition whatsoever, in the lifetime of the other.

Archbishop Grindall died shortly after; upon which, Bishop Whitgift was appointed his successor, September 24, 1583. You would then have wondered to have seen the repair and flocking of Gentlemen and others, both out of Worcestershire and the Marches of Wales, not to congratulate his advancement, but to express their true love and hearty affection towards him, and to beseech him not to depart from thence; and so with tears and sobs they took their leave of him, as kind-natured children use to part from their parents, whose face they are out of hope ever to see again.

He found the Archbishopric surcharged in the valuation, and procured an abatement of 100*l.* in the first-fruits for him and his successors. He also recovered 1000 acres at Long Beachwood, in Kent, which had been many years detained from his predecessor by Sir James Croft, then Comptroller of her Majesty's Household, farmer thereof to her Majesty. In letting leases of his impropriations, if he found the Curate's wages but small, he would abate much of his fine to increase their pensions; some ten pounds a year,

some more, some less, as at Folkestone, Maidstone, and others.

He was now intrusted by the queen with the management of all her ecclesiastical affairs and preferment: in which office "he devoutly consecrated both his whole life to God, and his painful labours to the good of the Church \*." And yet in this place he met with many oppositions in the regulation of Church affairs, which were much disordered at his entrance, by reason of the age and remissness † of Archbishop Grindall, his immediate predecessor, the activity of the non-conformists, (amongst whom his former opponent in the University, Master Cartwright, was foremost,) and their chief assistant, the Earl of Leicester; and indeed by too many others of the like sacrilegious principles. With these he was to encounter; and though he wanted neither courage, nor a good cause, yet he foresaw that, without a great measure of the Queen's favour, it was impossible to stand in the breach that had been lately made into the lands and immunities of the Church, or indeed to maintain the remaining lands and rights of it. And therefore, by justifiable sacred insinuations, such as St. Paul to Agrippa—"Agrippa, believest thou? I know thou believest"—he wrought himself into so great a degree of favour with her, as by his pious use of it, hath got both of them a great degree of fame in this world, and of glory in that into which they are now both entered ‡.

He linked himself in a firm league of friendship with Sir Christopher Hatton, then Vice-chamberlain to the Queen, and with Lord Burghley,

\* Camden's Annals of Queen Elizabeth, quoted by Walton.

† Or rather by reason of his suspension and sequestration which he lay under, together with the queen's displeasure, for some years, when the ecclesiastical affairs were managed by certain civilians. J. S. Wordsworth's *Eccles. Biog.* vol. iv. p. 231.

‡ Walton's Life of Hooker.



then Lord Treasurer, who prevailed so far, that when the Earl of Leicester was in the Low Countries, the Archbishop was sworn Counsellor \* of State, (February, 1585) which gave him freer access to the Queen, and enabled him better to pursue his measures in the Church's behalf.

On the death of Sir Thomas Bromely, the then Lord-Chancellor, (April 12, 1587) it pleased her Majesty to discover her gracious inclination to have made the Archbishop Lord-Chancellor of England; but he excusing himself in many respects, that he was grown into years, and had the burthen of all ecclesiastical business laid upon his back, which was as much as one man could well undergo, considering the troubles with so many sectaries, that were then sprung up, desired to be spared, and besought her Highness to make choice of Sir Christopher Hatton, who shortly after was made Lord-Chancellor in the Archbishop's house at Croydon; thereby the rather to grace the Archbishop. His advancement did much strengthen the Archbishop and his friends; and withal the Earl of Leicester, and his designments, came soon after to an end. For the year following, taking his journey to Kenelworth, he died in the way at Cornbury Park, whereby the Archbishop took himself freed from much opposition.

Upon the death of the said Earl, the Chancellorship of Oxford being

void, divers of the Heads, and others of the University, made known unto the Archbishop their desire to choose him their Chancellor, although he was a Cambridge man. To whom he returned this answer; that he was already their friend, whereof they might rest assured; and therefore advised them to make choice of some other in place near about the Queen, that might assist him on their behalf; and both at the council-board, and other places of justice, right them many ways, both for the benefit of the University, and their particular Colleges; and therewithal recommended unto them Sir Christopher Hatton, being sometime of that University; whom accordingly they did choose for their Chancellor, and whom the Archbishop ever found a great assistant in bridling and reforming the intemperate humour of those novelists, the Puritan faction, who by the countenance of some great personages (Earl of Leicester, &c.) were now grown to a strong head, and proceeded to great outrages, as well in their scurrilous pamphlets, (such as Martin Marprelate, and others like it), as in their seditious practices against the established church and government.

These seditious stirs of the reforming sect happening at a time when the invincible Spanish navy, (as some vainly termed it) was upon our coasts, and her Majesty was employed in the preparation of forces to encounter and resist them; the Archbishop also had not the meanest part to perform in so great and weighty an action; when the whole forces of the Clergy, not only within his particular diocese, but through the whole province, were committed unto his care and charge, to have in readiness, besides his own family and tenants, which were by him gathered together, and all prepared, mustered, and trained, for defence of Prince and country.

While he actively suppressed the designs of the factious, he was still remarkable for his clemency towards

\* Archbishop Whitgift repaired daily to the council table, early in the morning, and after an usual appreciation of a *good-morrow* to the lords, he requested to know if there were any Church business to be debated; and if the answer was returned in the affirmative, he staid and attended the issue of the matter. But if no such matter appeared, he craved leave to be dispensed withal, saying, "*Then, my lords, here is no need of me,*" and departed; a commendable practice, clearing himself from all aspersions of civil pragmatism, and tending much to the just support of his reputation.—Fuller's Church Hist. b. ix. p. 197. Wordsworth's Eccl. Biog. vol. iv. p. 349. Note.



them, using his interest with the Queen in their behalf. For Cartwright, among others, he procured the Queen's pardon and dismissal, and bestowed on him many personal favours, tolerating his preaching, on his promise of not impugning the laws, orders and government in the Church of England, but that he would persuade and procure, so much as he could, both publicly and privately, the estimation and peace of the same—though the Queen, on hearing it, would by no means endure his preaching without subscription, and was not a little offended with the Archbishop for such connivance at him.

As he used such clemency towards the irregular sort, so towards the conformable he was carried with an exceeding tender respect and kindness.—He loved a learned minister, virtuous and honest, with all his heart; framing himself unto that rule of Aristotle, which directeth a good magistrate, “to be as careful in encouraging good men, according to their merits, as in punishing the bad, according to the quality of their offences.” If he found a scholar of extraordinary gifts or hopes, that out of wants grew discontented, and inclined to popery or puritanism, (as most of their discontentments and waywardness proceeded thence,) him would he gain both with supplies of money out of his purse, and preferments of his own gift, or otherwise as opportunity served.

Now as our countrymen of all sorts had daily taste of the kind disposition of this our Archbishop, so was it not wanting unto sundry men of learning and quality, of foreign countries, whom he entertained both with his love and his bounty. He sent sundry times much money to Master Beza out of his own purse, besides the general collections and contributions to Geneva, which he also greatly furthered—upon which occasion many letters passed betwixt them.

As from Master Beza, so from other famous men beyond the seas, he received many letters, arguing their great love and due respect of him. At their request and recommendation, he relieved and entertained into his house, for many years together, divers distressed ministers out of Germany and France, who were enforced to forsake their own countries, some by banishment, others by reason of wars and extremity, which they were put unto, and at their departure he dealt bountifully with them; as namely Drusius, Renicherus, Frigeville, and Monsieur Buse, a French minister, who read weekly a lecture in Latin in his chapel. And although his French pronunciation, and want of good delivery, did somewhat blemish the goodness of the matter which he handled; yet the Archbishop's property ever was, to cherish and encourage him, and all others that preached before him, and he was never heard to give the preacher distaste, but rather would commend, or excuse him against other men's censures; saying, “if he were young, better experience would correct his defaults, and if he were in years, he was in that respect to be borne withal,” alleging for both, that some would take exceptions, sometimes rather to satisfy their own too much curiosity, than for any just cause of dislike in the preacher.

Wherein he shewed a disposition very rarely to be found; in that, having himself an excellent gift in that faculty, his modesty in prizing himself, and his mildness in censuring others, was extraordinary, and very singular; so that thereby he gave great encouragement unto some, whom otherwise his exquisite judgment might have daunted.

Neither herein did he, as in service of war the trumpeters use to do, who encourage others to fight, never taking weapon in hand themselves, but as his continual endeavours were to reward those of best gifts, and to encourage those of

meaner, so (as often as church and state affairs gave him leave) he was industrious in propounding wholesome doctrine unto the people, and a worthy pattern of true divinity and diligence unto all others of the Clergy to follow him therein. When he was Bishop of Worcester, unless extraordinary business of the Marches of Wales hindered him, he never failed to preach upon every Sabbath-day; many times riding five or six miles to a parish church, and after sermon came home to dinner. The like he did also when he was Archbishop and lay at Croydon, the Queen being in her progress. No Sunday escaped him in Kent, as the gentlemen there can well witness, who would exceedingly resort unto him; and he would oftentimes preach so early in the morning in some parish church, both in Worcester and Canterbury, that he came afterwards to the sermon in the cathedral church.

His gift that way was excellent, as if you had heard St. Augustin himself, or some of the ancient Bishops in the primitive church. His gesture and action in the pulpit, so grave and decent, his words coming from him so fatherly and comely, and though plainly, for the most part, and without affectation, yet always elegantly, with special choice, and substantial matter, full of good and sound learning, plentiful in authorities out of scripture, fathers, and schoolmen, so singularly applied, that he much affected his auditory therewith. Thus he oftentimes stirred and moved men's minds and affections; and that, not by the force of eloquence only, but by his pious life, answerable to his religious sentences; the opinion and confidence which the people had of his integrity being very great, because he did live unspotted of the world, and would not any way be corrupted.

He never preached, but he first wrote his notes in Latin, and afterwards kept them during his life.

For he would say, that whosoever took that pains before his preaching, the elder he waxed, the better he should discharge that duty; but if he trusted only to his memory, his preaching in time would become prattling.

When he was Bishop of Worcester, and Vice-president of the Marches, he did exceeding good by that his continual preaching, as also by his often conference and conventing of the Papists, whom he used with mild and temperate speeches, and thereby got many of them to conform themselves, both gentlemen and others, whereby, as at his first coming unto the see of Worcester, he found many recusants, so he left very few at his coming thence.

Immediately after he came to be Archbishop, he convented before him the chiefest and most learned recusants throughout all England. He also wrote letters to the Bishops, his brethren, within the province of Canterbury, to proceed with the recusants, by the authority ecclesiastical, and censures of the church, and called yearly upon them for an account of their doings. He sent forth also many warrants, by virtue of her Highness's commission for causes ecclesiastical, and thereby had daily brought before him both recusants and priests; who, according to the quality of their offences, were restrained, and proceeded against, or delivered over to the civil magistrate to be dealt withal, as to justice appertained, after the laws were enacted against recusants and seminary priests.

And yet some uncharitable and precipitate sectaries traduced him for a papist, and called him the Pope of Lambeth in their libels, and conventicles, and most unjustly reproached him with the title of Dr. Pearne's servant, whom they likewise taxed with popery, and falsely charged him to have infected the Archbishop therewith, because of his affection and love to him. The

truth is, as the Archbishop was of his own nature a very loving, kind man, so he did hate ingratitude in any, and could never be taxed with that fault. He was likewise (as the gentlemen of Worcestershire and Kent had daily experience) very firm, and marvellous constant, where he affected a professed love; which brought him in great displeasure in the cause of the Earl of Essex.—For such was his confidence in the Earl's loyalty, and his own steadfastness in that friendship which he had formerly professed unto him, that he could not be drawn from being a continual intercessor for him; where-with her Majesty was so highly displeased and so sharply rebuked him for the same, that the good old Archbishop sometimes came home much grieved and perplexed.

Afterwards, however, when the Earl went out indeed, the Archbishop being that Sunday morning (Feb. 8, 1600) at Court, hastened home without any attendant, and commanded as many men as he then had in the house to be presently armed, and sent them over unto the Court, but not to go with in the gates until Master Secretary Cecill, or some other by his instruction, should appoint them a leader. There were immediately presented unto him threescore men, well armed and appointed, who, with a message from the Archbishop, shewed themselves before the Court; of whose arrival there Master Secretary Cecill, with the rest of the Lords of the Council, were right glad, and said he was a most worthy prelate. They had speedily a leader appointed unto them, and marched presently, and were the first that entered into the gates of Essex House; and in the first court made good the place, until the Earl yielded himself, and was by the Lord Admiral brought to Lambeth House, where he remained an hour or two, and was from thence conveyed to the Tower. The Archbishop had likewise in readiness that afternoon,

forty horsemen well appointed, and expected directions from the Court how to dispose of them. The next morning, he sent a gentleman to know how the Queen did, and how she rested all night; to whom she made answer, "that she rested and slept the better for his care the day before; but I beshrew his heart," said she, "he would not believe this of Essex, though I had often told him, it would, one day, thus come to pass."

Upon the demise of the Queen (March 24, 1602) the Archbishop, although much dejected and grieved for the loss of his dear Sovereign and Mistress, who had so highly advanced him, with the rest of the Lords, repaired immediately to Whitehall, and after two hours sitting in Council, about the penning of the Proclamation, he principally (as his place required) with a cheerful countenance, and the rest of the Lords in like sort accompanying him, first at the Court-gate at Whitehall, then at the Cross in Cheapside, proclaimed her most rightful successor, James, (then King of Scotland) King of England, France, and Ireland. The people took great comfort at the presence of the Archbishop, and heartily prayed for him at his return, as if they nothing doubted, but that all went well for the State in that council among whom he was present.

He was indeed beloved of all sorts of people, yea, even of some of them who were the most fervent reproachers themselves, as they have confessed since his death. A more particular love also he deserved of many for his affection unto liberal and ingenious arts, whereof his domestic government and care was no less argument than his public. For besides the pains which he took himself, after he was Bishop of Worcester and Archbishop of Canterbury, many years with a number of worthy young gentlemen, in reading unto them thrice a day, he took into his house, besides his chaplains,

divers of quality, to instruct them in the mathematics and other lectures of sundry arts and languages; giving them good allowance and preferments likewise, as occasion was offered; and besides the many poor scholars, whom he kept in his house till he could provide for them, and prefer them, as he did sundry to good estates; he also maintained divers in the University at his own charge, and gave liberally to them and others of any towardliness, as he heard of their necessity and wants.

He kept likewise, for the exercise of military discipline, a good armoury, and a fair stable of great horses, insomuch as he was able to arm at all points both horse and foot, and divers times had one hundred foot and fifty horse, of his own servants, mustered and trained, for which purpose he entertained captains. He had also skilful riders, who taught them to manage their horses, and instructed them in warlike exercises, all whom he rewarded in liberal manner.

For the due execution of his charge, and determination of all such causes as belonged unto his proper cognizance and place; he appointed every Thursday in term a solemn and set commission day, upon which he had a sermon in his chapel, by one of his household Chaplains, and entertained the Commissioners and their attendants, though to his great expense; which he little esteemed in regard of the well guiding and ordering the affairs then by him undertaken. That day you should have had a senate of the worthiest and greatest Counsellors of State, with the assistance of the chief Prelates, Justices, Judges, and sufficient lawyers of both professions, that those times afforded.

His great resolution and courage in determining causes, you may perceive, by one instance (among many), when as yet he was no Counsellor of State. A gentleman of good note, seeing how the court was

inclined to order his cause, (not according to his desire,) told the Archbishop, that upon another occasion there grew some speech of that cause before the Lords of the Council, and their Lordships were of another opinion than his Grace and the rest of the Commissioners seemed to be. "What tellest thou me (said the Archbishop) of the Lords of the Council? I tell thee, they are in these cases to be advised by us, and not we by them." He would upon such like occasions, oftentimes say unto his private friends towards his latter time, when they talked familiarly with him, and observed his courage and stoutness: "that two things did help much to make a man confident in good causes, namely, *orbitas* and *senectus*; and, said he, they steed me both."

He gave audience unto suitors twice a-day, and afforded them set hours for their dispatch, at which time he would so courteously entreat them, giving them so mild and gentle answers, that even they that sped not of their suits, did depart without discontentment.

He had a desire always to keep a great and bountiful house; and so he did, having the same well ordered and governed by his head officers therein, and all things in plentiful manner, both for his own service, and entertainment of strangers, according to their several qualities and degrees. He often feasted the Clergy, Nobility, and Gentry of his diocese and neighbourhood. And at Christmas, especially, his gates were always open, and his hall set twice or thrice over with strangers: upon some chief Festival days he was served with great solemnity, sometime upon the knee, as well for the upholding of the state that belonged unto his place, as for the better education and practice of his gentlemen and attendants in points of service.

Every year he entertained the Queen at one of his houses, and

some years twice or thrice; where all things were performed in so seemly an order, that she went thence always exceedingly well pleased. Indeed, his merits to the Queen, and her favours to him were such, that she called him, "her little black husband," and called his servants her servants; and she saw so visible and blessed a sincerity shine in all his cares and endeavours for the Church's and for her good, that she was supposed to trust him with the very secrets of her soul, and to make him her confessor; of which she gave many fair testimonies, and of which one was, that she would never eat flesh in Lent without obtaining a licence from "her little black husband:" and would often say, "She pitied him, because she trusted him, and had thereby eased herself by laying the burthen of all her clergy-cares upon his shoulders; which he managed with prudence and piety\*."

Every third year he went into Kent, unless great occasions hindered him, where he was so honourably attended upon by his own train, consisting of 200 persons, and with the Gentlemen of the country, that he did sometimes ride into the city of Canterbury, and into other towns, with 800 or 1000 horse.

At his first journey into Kent, (July 1589,) he rode to Dover, being attended with 100 of his own servants at least in livery, whereof there were 40 gentlemen in chains of gold. The train of Clergy and Gentlemen in the country and their followers, was above 500 horse. At his entrance into the town, there happily landed an Intelligencer from Rome; of good parts and account, who wondered to see an Archbishop or Clergyman in England so revered and attended; but seeing him upon the Sabbath-day after, in the Cathedral Church of Canterbury, attended upon by his gentlemen and servants, (as is aforesaid;) also by the Dean,

Prebendaries, and Preachers, in their surplices and scarlet hoods, and hearing the solemn music, with the voices and organs, cornets and sackbuts, he was overtaken with admiration, and told an English Gentleman of very good quality, Sir Edward Hobby, who then accompanied him, "That they were led in great blindness at Rome by our own nation, who made the people there believe, that there was not in England, either Archbishop, or Bishop, or Cathedral, or any Church, or Ecclesiastical Government; but that all was pulled down to the ground, and that the people heard their ministers in woods and fields, amongst trees and brute beasts; but, for his own part, he protested, that (unless it were in the Pope's Chapel) he never saw a more solemn sight, or heard a more heavenly sound."—This was told to Sir Francis Walsingham, (then Principal Secretary to her Majesty,) who related it afterwards to the Archbishop, with due approbation of his Kentish journey, and who from that time became a kind friend to him, and did him many good offices with the Queen.

It has appeared of how excellent a nature this Archbishop was, how far from giving offence, how ready to forgive a wrong, merciful, compassionate, and tender-hearted. Yet was he not void, as no man is, of infirmities. The greatest, or rather only fault known in him was choler; and yet in him so corrected, not by philosophy alone, as Socrates confessed of his faults, but by the word and grace of God, as it rather served for a whetstone of his courage in just causes, than any weapon whetted against the person, goods, or good name of any other. So that it may be rightfully said of him, that he was such a magistrate as Jethro advised Moses to take in judging the people of God, and such a Bishop as St. Paul requireth in the Church of Christ.

As for good works, many towns,

\* Walton's Life of Hooker.



cities, and counties can yield a plentiful testimony for him in this behalf, and in particular that notable monument, his Hospital of the Blessed Trinity in Croydon, which he built very fair and college-wise, for a Warden and twenty-eight brothers and sisters. He built also near unto it a goodly Free-school, with a schoolmaster's house, allowing unto the schoolmaster twenty pounds a year for ever.

After the finishing of this hospital, among many other his good deeds, the French ambassador, Boys Sisi, inquired what works the Archbishop had published, for that he would willingly read his books who was reputed "the peerless prelate for piety and learning in our days," and whom in conference he found so grave, godly and judicious: when it was answered, that he only published certain books in the English tongue, in defence of the ecclesiastical government, (although it be very well known to many, who were near unto him, that he left divers learned treatises in written hand, well worthy the printing,) and it was thereupon incidentally told the ambassador that he had founded an hospital, and a school, he used these words, "*Profecto hospitale, ad sublevandam paupertatem, et schola, ad instruendam juventutem, sunt optimi libri, quos Archiepiscopus conscribere potuit.*"

And albeit the Archbishop had ever a great affection to lie at his mansion house at Croydon, for the sweetness of the place, especially in summer time; whereby also he might sometimes retire himself from the multiplicity of business and visitors in the vacations; yet after he had builded his hospital, and his school, he was farther in love with the place than before. The chief comfort of repose or solace that he took, was in often dining at the hospital, among his poor brethren, as he called them. There he was often visited by his entire and honourable friends, the Earls of Shrewsbury,

Worcester, and Cumberland, the Lord Zouch, the Bishop of London, and others of near place about her Majesty, in whose company he chiefly delighted.

In the absence of his friends, he would be exceeding cheerful and affable with his own gentlemen and servants, though his bounty towards them and the poor did not consist in words but in deeds; for he was very liberal in rewarding them, both with leases, offices, and otherwise with supplies, as their occasions required, out of his own purse; and would, unquestionably, have done much more for them out of his own estate, if he had had ability and time, after his sickness had seized upon him, to dispose of his worldly affairs.

As his bounty was very great towards his own, so were his hands every where reached out to the necessities of all sorts. Yea, such was his charity, that if he had seen poor men addicted to labour, he would have given them money, and waste ground to employ in gardening, or some such use as might be for their relief. Or if he heard that any of his poor neighbours were decrepit, or destitute of means to follow their trade, he would supply their needs, either with money or fuel, and sometimes poor wafermen's wants with boats and such like.

But to return to his public affairs. Dr. Nevill, Dean of Canterbury, was sent by him into Scotland, to the King, in the name of the Bishops and Clergy of England, to tender their bounden duties, and to understand his Highness's pleasure for the ordering and guiding of clergy causes. The Dean brought a most gracious answer of his Highness's purpose; which was, that he would uphold and maintain the government of the late Queen, as she left it settled—which answer did much comfort the Archbishop, and the rather as it damped the expectations of the Puritans.

In the mean while the prepara-



tions were great for the solemnization of the Queen's funeral. As he was the principal in the custody of the kingdom, and chief in all councils of state, under his Majesty in his absence, so in this last solemnity of obsequy unto his ever-honoured Sovereign and Mistress, he was the most eminent person of the whole land, and principal mourner; who received the offering, and had the banners presented unto him.

After this, when at his Majesty's first entrance into England, the King had spoken with him at Theobald's, whereby he more fully conceived his religious pleasure touching the affairs of this commonwealth, he was therewith put into heart; especially when after his coming to London, he did again perceive his resolution for the continuance of the well-settled state of the Church; which made him more cheerfully prepare himself for performance of his duty, as a thing belonging unto his place, against the day of Coronation—which ceremony accordingly was performed by his hands, July 25, 1603.

The parliament now growing on, he appointed a meeting at Fulham, at the Bishop of London's house, to confer with some of the bishops and judges of his court concerning the affairs of the church, which were then to be treated upon. As he was thus going in his barge upon an extraordinary cold day, and having his barge-cloth tied up, as his custom was, to the top of the bales, the wind blew very sharply; so that the young gentlemen, shaking with cold, desired to have the cloth down, which he would by no means permit, because the water was rough, and he would therefore see his way. By reason whereof, the flashing of the water, and sharpness of the air, did so pierce the Archbishop, (being above three-score and thirteen years of age) that he complained the same night of a great cold, which he had then taken in the mould of his head.

REMEMBRANCER, No. 68.

Notwithstanding which distemperature, for performance of his accustomed duty unto the King's Majesty, (as formerly unto the Queen,) he went upon the next Sabbath following, being the first Sunday in Lent, over unto the Court at Whitehall; where, meeting the then Bishop of London, they both had long speech with his Highness about the affairs of the Church, both before and after his Majesty's coming from the chapel. For which cause staying long at the Court, and having fasted until it was near one of the clock, as he was going from his Majesty unto the council-chamber to dinner, he was taken with a dead palsy, whereby all his right side was benumbed, and he bereaved of his speech. From the council-chamber he was, by means of his dearest friends, the Lord Chancellor, the Lord Treasurer, and the Bishop of London, with the aid of the King's servants, carried to the Lord Treasurer's chamber, and afterwards in his barge conveyed home to Lambeth.

His Majesty, being much troubled with the report of his sickness, came upon the Tuesday following to visit and comfort him with very kind and gracious speeches; saying, "that he would beg him of God in his prayer, which if he could obtain, he should think it one of the greatest temporal blessings that could be given him in this kingdom." The Archbishop made offer to speak to his Majesty in Latin, but neither his Highness, nor any there present, well understood what he said, save only that by the last words, "*pro ecclesia Dei*," (which in earnest manner, with his eyes and hands lift up, he often iterated,) his Majesty conceived, that he continued the suit which afore, so on the last occasion, he had earnestly recommended unto his royal and special care in behalf of the church.

After his Majesty's departure, the Archbishop had neither perfect use of his speech, nor ability to write

his mind, as he did desire by the signs that he used for ink and paper, which being brought unto him, and he making offer to write, had no feeling of his pen, for it fell out of his hands. When he perceived his impotency to write, after two or three assays, he fetched a great sigh, and lay down again, and on Wednesday following, at eight of the clock at night, the last of February, 1603, he quietly, and like a lamb, died the servant of Christ. Of the manner of whose death, though some indiscreet men have censured uncharitably, yet we may truly say, as Solon did for the happy ends of Cleobis and Biton, who, in the absence of their mother's oxen, did yoke themselves, and drew her in her car to the temple, and after their sacrifices performed went to bed, and were found the next morning dead, without hurt or sorrow: so fared it with this good Archbishop, who wanting the assistance of some who by their place should have undergone with him the charge of guiding and supporting of ecclesiastical affairs, took the yoke and burthen thereof himself, for his mother the Church's sake:—and when he had performed his oblations of prayer and thanksgiving to God, was carried to bed, and there died without suffering hurt or sorrow. Thus he, as Abraham, of whom he was a true son, “*yielded up the*

*spirit, and died in a good age, an old man, and of great years, and was gathered unto his people.*” He was Bishop of Worcester, six years and five months, and Archbishop of Canterbury, twenty years and five months.

His funeral was very honourably solemnized at Croydon, the 27th of March following, 1604, where the Earl of Worcester and the Lord Zouch did him the honour in attending the hearse, and carrying his banners: Dr. Babington, Bishop of Worcester, who likewise was his pupil at Cambridge, made his funeral sermon, and performed that duty with very great commendation, choosing for his text a portion of Scripture most fitting the worthiness of his person. “*But Jehoiada waxed old, and was full of days and died. An hundred and thirty years old was he when he died. And they buried him in the city of David with the kings, because he had done good in Israel, and toward God and his house.*”

In person he was of a middle stature, of a grave countenance, and brown complexion, black hair and eyes; he wore his beard neither long nor thick. For his small timber, he was of a good quick strength, straight and well shaped in all his limbs, to the habit of his body; which began somewhat to burnish towards his latter years.

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## REVIEW OF NEW PUBLICATIONS.

*Lives and Memoirs of the Bishops of Sherborne and Salisbury, from the Year 705 to 1824. By the Rev. Stephen Hyde Cassan, A.M. Chaplain to the Earl of Caledon, K.P. Curate of Mere and West Knoyle, Wilts. pp. 840. 8vo. Brodie and Dowding, Salisbury. 1824.*

THERE is no species of literature more generally interesting than bio-

graphy. It is adapted to the most extreme differences of taste. The philosophic moralist, who ponders over every page with anxious severity of thought—or the casual reader, who seeks to add a wing to the passing moment by mere occupation of the mind—finds a delight, which closely engages his attention, in the picture of human life, displayed in the character and circumstances of some distinguished individual.

Biography, in fact, addresses itself more immediately to the heart than historical writing in general. It presents to us occasions and sentiments with which we can fully sympathize. The events which have befallen an individual, are such as may happen to any of us, and such, therefore, as excite the deepest interest, when presented to our notice in any particular instance. The events, on the other hand, which belong to the collective operations of whole communities—though they possess a powerful interest to the contemplative mind, which is able to view them in their connection with the personal character and circumstances of the individual agents concerned in them, and the principles of human nature in general—yet do not so immediately appeal to our sympathy; we look on the scene of public affairs rather as spectators who seek to be amused, than as agents who would know what they should do.

Far be it from us, at the same time, to depreciate the interest which belongs to the noble inditings of the historic muse. There is a feeling of enlargement and elevation imparted to the mind, which, under the guidance of the faithful historian, follows with retrospective eye the movements of nations and empires,

*Per varios casus, per tot discrimina rerum,*

and explores the operation of those mighty wheels, by which the moral machinery of the world has been impelled, and brought into that state which comes under our own observation. The grandeur of the subject invests the scenes and the agents which belong to it with a corresponding importance, and we enter, accordingly, with a degree of enthusiasm, into all the detail concerning them.—That aspiration after immortality, which is so strong an instinct of our nature, is also indulged in part, while, through the pages of

history, we are enabled to connect ourselves with that portion of eternity which is already past. We are gratified to find that we do not stand on an insulated speck of time—that though, in appearance, we are but ephemeral beings, we have, in reality, an interest beyond the present moment, and a relation to another state of things.—The connection, moreover, which the rise and fall of the nations of the world has with our individual prosperity—a connection well enforced by Pericles, when, to comfort his dejected countrymen, he told them, it was “better for them to suffer personally while their country collectively was prosperous, than to be prosperous personally while their country was depressed”—gives us a closer interest in the events recorded by the historian than we might, on a superficial consideration, be inclined to suspect.

But while we fully concede to history its powerful attractions, we only claim for biography a more immediate charm, from the strong sympathy which it excites in us for the hero of its narrative. We look in its pages for express precedents for the direction of our conduct. We are anxious, as we read, to see what impression those events of life, which are common to us all, have made on the character of the individual, or what degree of control his character has exercised over them, or how far it has rendered them the materials of good or evil; that we may learn from thence how to improve our own character, and to obtain a moral influence over the affairs of life. We may not, perhaps, expressly propose to ourselves this instruction when we open the volume of biography—or we may be little aware of that process of personal application, which is carried on in the recess of our minds, while we pursue the subject of the memoir through the various events of his history; but when we examine our own hearts in those passages which most forcibly

awaken our sympathy, we shall find them to relate to such occasions as are most incidental to human life, and such, therefore, as afford the most practical lessons for the direction of our conduct. The death-scene of the biographical memoir is a striking illustration of this fact. There is no "moving accident" in the whole narrative, it will be allowed, which commands so deep and breathless an attention. Who, for instance, can have read the admirable sketches of such scenes which Izaak Walton has drawn, and especially that in his life of Hooker, and not felt a solemn delight in contemplating those awful spectacles of Christian triumph? Or, if we recur to still higher authority, to the sacred memorials which the Bible gives us of the patriarch Jacob—how is our attention riveted, when, having followed him through the days of his eventful pilgrimage, we at length stand with his sons around the couch on which he "gathered up his feet, and yielded up the ghost, and was gathered unto his people?" From that imperative decree, which dooms us all to the dust from whence we came, we are ever anxious to derive some instruction from those who are gone before us, how to perform our part well, when brought to that expected crisis, through which they have already passed; and hence it is that we listen with such sacred silence to the recital of every action and word which speak the sentiments of the departing soul.

The interest of biography thus arises from its immediate personal importance.—It concerns us to know, how others, of like passions and inclinations with ourselves, have travelled the weary road of life, and borne the weight of human infirmity. Biography accordingly holds a very high station in the ranks of literature. It is in fact a practical philosophy of human life. It presents us with varied exemplification of the mutual relations which human character and the circumstances of

the world bear to each other—and thus enables us, through numerous experiments, to ascertain those principles which shall conduct us successfully through the intricate paths of life. Its office is, by no means therefore, one of trifling and ineffectual labour. It is not without its importance, to know the parentage, the place and period of birth, the scene of education, the abode, the various accidents of life, which belong to the individual subject of the memoir. Not only are these circumstances necessary, to give a peculiarity to the biographical sketch, and as deriving an interest from association with the individual, but as often involving much that has determined the character and fortunes of the man. What we may consider trifles in themselves, are really great matters, when viewed in all their relations. Possibly, indeed, the individual in question may have attained to the same celebrity,—may have been equally distinguished, in the career of civil or military renown,—in the walks of science and literature,—or in the devoted tenor of a life eminent in piety and zealous charity,—in circumstances different from those in which he appears to have been actually situated. But this is an inquiry which it belongs not to us to make.—Either the peculiar circumstances of the individual have, or have not, had a visible effect upon the complexion of his life. It is important, therefore, for us to explore these circumstances, that we may at least be in possession of the whole state of the case—and form our estimate of the character, either as tinged by the peculiarity of situation, or as rising superior to the accidental circumstances under which it is exhibited.

As biography aims at practical instruction in the conduct of life—its sphere of operation is proportionably extended beyond the province of the historian. The historian can only dilate on such charac-

ters, as are essentially connected with the progress of public affairs. The epithet *great* under its common acceptance, must in some degree belong to the individuals, on whose portraits he is employed. Those who by their counsels, or their arms, have advanced, or depressed, their country among the nations of the world—who have been influential by their actions, or opinions, over the religion, the literature, or the manners of their country, or of the world, are such as demand to be sketched with the bold touches of the historic pencil, and to be held forth as beacons to posterity. But the biographer may descend to the unambitious specimens of private and humble virtue, no less than he may aspire to the delineation of the most splendid patterns of public zeal and usefulness. There must indeed be in every character which he depicts, some ground of *distinction* above the general stamp of men. There must be at least *some reason* for the selection of the individual whom he describes, to justify that call which he makes on our attention to the particular subject of his memoir. But this distinction is compatible with the most lowly external circumstances—It may be such as arises from the peculiar constitution of mind, or habits of any person, and such as may be found, no less in the cottage, than in the courts of princes; in the retired paths of domestic life, no less than in the career of public service—in unlettered usefulness as well as in the creative exertions of genius. There appears to be only this limit to the province of the biographer, that he should not select such characters as are distinguished by pre-eminence in vice. These are monstrous and unnatural, and cannot therefore afford that practical instruction, which is his aim. They are too shocking again, to be dwelled upon with any complacency, or to excite the requisite interest. He must not disgust his readers by

scenes of unparalleled iniquity and by horrors of description which would provoke indignation instead of awakening the kindlier emotion of pity. The faithful historian is compelled, from the course of his narration, occasionally to intermingle accounts, with which the heart cannot sympathize, from that more than human infirmity which they display. But the biographer, who brings forward some particular character to our view, has no such excuse in his narrative. The viciousness of a character conspicuous in depravity, is known before he enters on the particular detail of the circumstances belonging to it, and every thing in the course of the narrative only tends to illustrate this viciousness. His only alternative, therefore, is to abstain altogether from assuming such a subject of description.

While, however, so extensive a field is open to the biographer, it will be allowed, that the best subjects of biographical illustration are such persons as have in some measure also an historical importance—by which we would imply, not such alone as have been actively employed in political transactions, but such as have been in any way connected with the institutions of a country, or promoted its advance in arts and civilization. We readily appreciate the excellence of such works as Johnson's *Lives of the Poets*, because we are introduced by them to domestic converse with persons who hold a conspicuous place in the literary history of our country. We feel that there is an *appropriateness* in the selection, thus presented to our notice, and are predisposed favourably to receive the instruction conveyed.—Hence it is, independently of their peculiar excellence in point of execution, that the lives of Plutarch form the most perfect model of biography.

In a country so constituted as ours, in which the religious and civil institutions are vitally inter-



woven with each other, ecclesiastical biography has its peculiar claims on our attention. No country perhaps can boast so splendid a list of worthies in the annals of her church history, as that which our country presents. Of many in her catalogue of divines it may with truth be said, that the world was not worthy of such men. Whether we regard their sincere obstinacy of attachment to the truth, their ministerial labours, or the prodigious efforts of their literary genius, in expounding and illustrating the Scriptures, as well as the doctrine and discipline of the Church, by their writings—we cannot but feel a warm admiration and love for so much worth—so much zeal—so much talent. On reading the lives of such men, we imbibe at least a portion of their spirit—our reverence is increased towards our venerable mother, the Church of England, which has produced such sons—so worthy of her name—mighty both in word and deed to maintain her apostolical purity of profession. And, by a sympathetic influence, our affection is excited towards that excellent constitution of the State, which, we find, has taken part in the joys and sorrows of its Church-Establishment, and flourished, or declined, in proportion as the living pillars of its ecclesiastical polity were upheld, or assailed.

It is under this impression of the value of ecclesiastical biography, that we draw the attention of our readers to the "*Lives and Memoirs of the Bishops of Sherborne and Salisbury.*"

Mr. Cassan appears to have been little aware of the extent of his undertaking at its outset; for by the limits which he has prescribed to himself, he has precluded that fullness of detail, which some of the important personages, of whom he treats, demand for the correct developement of their character. The life of Bishop Burnet, for instance, would of itself, as he allows, require a separate volume, in order to bring

the character of that celebrated ecclesiastic prominently forward, with all that relief which it obtains from the times in which he lived. By these omissions the work has, of course, suffered materially in its biographical interest. We are disappointed in our expectation of a rich treat when we enter on the memoir, which bears the prefix of some well-known name, and find ourselves circumscribed within the narrow boundaries of a brief compilation. We thought to have seen a full-length portrait, but we find only a miniature. It is not right, however, to censure a work, for not reaching a standard, which does not appear to have been contemplated in its execution. Fidelity of antiquarian research is evidently the leading principle of the work, and the author has not sought so much, to give sketches of life and manners and opinions, as to compile an authentic chronicle of the succession of events. We are, indeed, to regard his work more as a history of the See, than a biographical account of the several Bishops who successively presided over it. Considering it in this point of view, we are disposed to admit, that he was required to observe some proportion in the detail of the different parts. We are ready also to allow, that, had some distinguished individuals been selected as the themes of ample discussion, those prelates, of whose history only very small fragments have floated down the stream of literature, instead of being brought forward into that light, into which it is the object of Mr. Cassan to bring them, would have been thrown back, by the force of the comparison, into deeper shades.

While however we say that the work is defective in that interest which belongs to its biographical character, we would by no means be understood to say that it is altogether devoid of the proper interest of biography. Of those Bishops indeed of the diocese who preceded



the Reformation, so little information can be obtained, and that little must be extracted by so painful a process of inquiry, from various conflicting authorities, that their memorials scarcely possess any attraction, except to the antiquary and the historian. Yet amongst these appear some, of whom a few interesting particulars have been preserved. Aldhelm, the first on the list, is recorded to have been a sort of Orpheus or Amphion of his day. His attainments in learning and in the polite arts, at a period when monastic ignorance and superstition were in the ascendant, form a striking feature in his character. His active endeavours also for the diffusion of knowledge bespeak our attention.

"The measure he adopted for pouring religious instruction into the benighted minds of the common people was singular and ingenious. Observing the backwardness of his semi-barbarous countrymen to listen to grave harangues, in their proper place, this holy man composed a number of little poems, "*Cantiones Saxonice*," which it was his custom, placing himself on a bridge, after the celebration of mass, to sing to the passing crowds, and this he did in so sweet a manner as to rivet their attention; he then insensibly interwove themes of a loftier nature, calculated to enlighten their minds and to improve their morals."

Of two of his successors, Eallstan and Heahmund, we learn the curious fact, that "agreeably with the practice of those times," they engaged in military as well as clerical affairs, and were concerned in the conduct of armies, the latter indeed having been killed in a battle with the Danes.

The most important personage in this part of the series of Bishops is Asser—and of him, his connexion with Alfred has furnished us with fuller means of information. His written account of the life and occupations of Alfred, has given an insight into his own character which could not be obtained from the narrative of others. He appears to have been the companion and instructor

of that wise prince, with whom he lived on terms of friendly intimacy.

"The reception with which Asser was entertained was not merely that of a guest, but he was admitted to his most intimate familiarity; and often did the monarch, when respited from the cares of royalty, unbend his mighty mind, under the auspices of Asser, to the cultivation of science and the liberal arts. Asser translated and read to him whatever books he desired that were within their reach; and he tells us, that it was Alfred's peculiar and constant custom, day and night, amidst all his afflictions of mind and body, to read books himself, or to have them read to him by others. He was particularly anxious to render himself a good Latin scholar. 'When I called to mind,' says the patriotic Saxon, 'how the learning of the Latin tongue was fallen throughout the English nation, and that many could read English, then began I, amid the other manifold business of this kingdom, to turn into English the book named *Pastoralis*, or the Herdsman's Book, sometimes word for word, sometimes sense for sense, as I had learned of Phlegmund my archbishop, and of Asser my bishop, and of Grimbald my mass-priest.' Leland, speaking of Asser, observes, that '*librum Boetii de consolatione philosophiæ planioribus verbis elucidavit, illis diebus labore necessario, nostris ridiculo. Sed enim jussu regis factum est, ut levius ab eodem Anglicum transferetur sermonem.*' With Asser also originated Alfred's 'hand-book,' a sort of common-place book."

The first life subsequent to the Reformation is that of the celebrated Bishop Jewel, the able apologist for the Church of England, and the early friend and patron of Hooker. This life is a reprint of that written by Lady Bacon, wife of Sir Nicholas Bacon, Lord-Keeper in the reign of Elizabeth, and mother of Lord Bacon. The memoirs of this illustrious champion of the Church, derive a singular interest from that guileless simplicity of heart which they pourtray in one so highly gifted with intellectual endowments. We readily sympathize with his weakness, on the occasion of his forced subscription to the popish doctrines, under the threat of fire and faggot,—as well as in his subsequent re-

covery from the fault in which he had been overtaken, when he publicly recants that subscription, confessing, that "it was his abject and cowardly mind, and faint heart, that made his weak hand to commit that wickedness." His farewell to his college also, on his expulsion from it, is full of pathos. Nor does an inconsiderable degree of interest attach to his name as connected with that of Hooker. The account of Hooker's visit to him at Salisbury, which has also been related by Izaak Walton, simple as the incident is, derives an interest from its exhibiting two such men in familiar intercourse with each other. There appears indeed a strong resemblance of character between them. May we not reasonably suppose, that the impressions received from the example and precepts of the benefactor of his youth, were never effaced from the mind of Hooker, and that his character and pursuits received their mould from those of Jewel?

Not long after the Restoration, Dr. Seth Ward succeeded to the bishopric of Salisbury. The life, which is given of him is also a reprint, like that of Jewel. The author is that humorous writer and satirist of the day, Dr. Walter Pope, who had enjoyed a long intimacy with the Bishop, and had opportunities of obtaining an accurate knowledge of his character, such as few biographers have enjoyed. It is written in a lively conversational style, and with all the garrulity of a facetious old man recounting the story of his early friend and companion. Mr. Cassan has left out a good deal of the original life, but he might have pruned away much more of the overgrown luxuriance of his author without any detriment to his work. The notices of Bishop Wilkins, Mr. Lawrence Rooke, Dr. Isaac Barrow, and Dr. Turberville, though entertaining in themselves, are nearly as irrelevant to the life of Dr. Ward as the chapter concerning caps and hoods. There are some passages also over

which he might have drawn his pen, without injuring the course of the narrative—and which, as they stand, are quite inconsistent with the gravity of the work.

In the sequel are the lives of Burnet, Hoadly, and Sherlock, but it would far exceed our limits to enter into the detail of these eminent divines. The character of Burnet, like that of all men who have been much implicated in political transactions, lies open to much discussion, and demands, as we before hinted, in order to be justly estimated, an accurate acquaintance with the history of the times. It is impossible, therefore, to form a proper opinion of him from the brief account with which Mr. C. has been obliged to content himself. Respecting Bishop Hoadly are the following observations, which will not be thought too severe by those, who sincerely love and appreciate that Church, of which they profess themselves members.

"Hoadly, though a Bishop of the Church of England, however incredible it may appear, was, in the fullest sense of the word—a *Dissenter*. The manifest tendency, the confessed object of his writings, is to demolish all institutions of apostolic origin, as inimical to 'Civil and Religious Liberty.' In the pride of human nature he postpones the tenor of Scripture, to the exercise of 'private judgment.' He lays the axe to the root of Episcopacy—apostolic succession—church-communion, and Christian unity; and substitutes, as all in all, sincerity; so that if a man is not a hypocrite, it matters not what religion he is of! In the plenitude of his liberality, he writes the Church down to Dissenters instead of writing them up to it. With him, departure from the *sinless* communion of a Church, whose priesthood deduces its authority and commission from the very fountain head of sacerdotal power, is no sin; with him to 'divide the body of Christ,' is not only venial, but, if done with sincerity, both commendable and acceptable. Thus those, who *sincerely hated and persecuted*, are on a par with those, who *sincerely loved and obeyed* the Founder of Christianity. The well-regulated mind revolts with disgust from such liberality, and latitudinarianism. Such however was the

road to preferment at the juncture at which Hoadly lived, and while treading under foot the usages and doctrines of the Apostles, he was content to receive the emoluments, and enjoy the dignities of that Church, whose constitution he despised, and whose authority he degraded and vilified."

But it is time to draw our remarks to a close. Our readers will evidently perceive, that this work of Mr. Cassan is quite of an unpresuming character. It makes no pretensions to originality of sentiment or elegance of style, and it therefore disarms all criticism on these points. Its ambition is to be considered only "a correct and authentic record of the persons of whom it treats;" and we do not hesitate to say, that the industry and zeal displayed by the author in his researches, amply entitle it to the rank to which it aspires, as well as merit our warm commendation.

*Thoughts on the Present State of Popular Opinion in Matters of Religion, in England: addressed especially to the National Clergy: with a Postscript respecting the Home Missionary Society, &c. By the Rev. F. Merewether, M.A. Rector of Cole Orton, Vicar of Whitwick, and Chaplain to the Marquis of Lansdowne. C. and J. Rivington. 1824.*

WE are anxious to invite the attention of the public, and of the Clergy in particular, to this interesting pamphlet. It is the work of an author who has already signalized himself in the defence of "the good old paths," and has courageously placed himself in the breach to stem the influx of sectarian zeal into the immediate precincts of the Church. We may therefore say, without an undue prejudice, that his appeal now before us, deserves to be received with a degree of favour, even antecedently to the ex-

amination into its internal merits, as speaking the opinions of one, who is ready to confirm by example what he teaches by word.

On looking, however, into the matter of the pamphlet, we find abundant reasons for recommending it on its own grounds. It is a warm but temperate remonstrance on the prevailing errors of the day, with regard to religion; with the suggestion of some remedies, which the author conceives calculated to restore the public mind to its proper tone. We proceed accordingly to lay its contents before our readers, with the hope of co-operating in that practical good to which they are directed.

Mr. Merewether assumes, as the basis of his inquiry, the fact that the public mind is in a very unsound state in matters of religion. Of this fact, certainly none, who have their eyes and ears open to what is passing around them, can possibly have a doubt. A symptom of it is to be found in the religious jargon of the day. There are certain idioms and phrases to which we must be completely *au fait*, or we cannot be understood by many in a spiritual sense. There is a "lingua sacro-sancta," which must be acquired, in order that we may have free intercourse with that which is called the religious world. And if the state of a language must be considered a fair test of the manners and civilization of a people, surely it will be allowed to reflect also in the distortions of a cant phraseology, the melancholy perversions of religious faith and feeling. It is to the Clergy then that Mr. Merewether addresses his call, to interpose and stay the plague. But here a great difficulty occurs at the outset, as the very persons to whom he appeals are those whose interference is most hazardous and objectionable. As the physician, to have any chance of healing, must be one in whom

the patient reposes a confidence, so as implicitly to follow his prescription; so with regard to the Clergy, the people must look up to them according to their real character, as the authorized ministers of God, and qualified teachers of his will, or their endeavours to produce a reformation of opinion will be utterly unavailing. Unfortunately, however, among the symptoms of religious unsoundness, is to be numbered a glaring disregard of the peculiar character of the national Clergy.

"Liberty of conscience, (says Mr. M.) and the right of private judgment, privileges (as they are called) so dear to Englishmen, and the sound of which falls so acceptably on an English ear, operate so like a charm amongst us, that to venture to point out even the undue application of these terms, is often to hazard the success of the object aimed at. The consequence is, that the office of those whose special province it is, among other branches of their duty, to point out, as far as in them lies, the difference between religious truth and error, is, in this particular, really almost lost sight of: and that too, most especially by those who most need such help. The times we live in are such, that the very men whose business it is to guard the public mind against religious error, are the men whose opinions are most reluctantly received."

Mr. M. considers this preliminary difficulty, however, by no means insuperable. Looking to "that staple component in the minds of Englishmen, common sense,"—as well as to the advantages which the Clergy enjoy, (independently of their apostolic commission,) in point of education,—of intermixture in the various classes of society,—and of "*sound, chastized, unpretending, but genuine and substantial piety*,"—he by no means despairs of their recovering that place in public opinion to which they are entitled.

He then proceeds to notice certain errors prevalent in our days, to the correction of which the Clergy are to apply themselves; and, in

noticing these errors, takes the opportunity of refuting them by the way.

The first on the list, is the tendency to make much of *inward impressions* in religion, to the disparagement of the *outward fruits*. This is instanced in the habit (observable as well in as out of the national Church,) of making private religious feelings matter of familiar conversation.

"In what is termed religious conversation, the popular mind is fond of expressing itself in such phrases as 'having an interest in Christ,' 'being found in him,' 'whether such a person is in a converted state, or not,' and the like: which are expressions of too near and sacred a character to be *desecrated* (if I may so speak) by being applied in common conversation. They are rather to be confined to the humble hope entertained by a believer privately towards God, or at the utmost, communicated only to the bosom confidant; than to be brought into unhallowed contact with the colloquial intercourse of mixed society. In making these observations, I hope I shall not be misunderstood, as if I undervalued those operations of the inner man, which are indeed most estimable sources of consolation to the believer, to 'godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things.\*' No, God forbid. What I am condemning is the practice of applying in general discourse between man and man, at least without a considerable share of modest and discreet reserve, expressions that should be for the most part only between the believer and his God: expressions that belong rather to the closet, than to what is called religious social intercourse." P. 8.

Mr. M. points out the fallaciousness of such a system, as "resolving every one's character into the terms which he can adopt respecting his state with God;" and its danger, as encouraging "a spirit of boasting," most foreign from every purpose of our religion; and enjoins

\* 17th Article.

the Clergy, whilst they encourage devotional feelings in their hearers, to repress the practice of expatiating on them to others, and to direct their attention at the same time to that "faith which worketh by love," whereby the good Christian "lets his light shine before men."

The second error noticed is that of *depreciating* the two Sacraments.

The Sacrament of Baptism is depreciated by all such as hold the doctrine of a new birth subsequent to and independent of Baptism—an opinion held, not only by a large body of dissenters, but (unhappily for Christian union) even by some "in the bosom of our own Church." Mr. M., glad as he is that the communion of the Church should be extended as widely as possible, argues the unholy levity and inconsistency of many who, while they hold this opinion, yet shew a scrupulous regard for the Baptism of the Church,—as is evident from their bringing their children to be baptized in the Church, while they attend on preachers of a contrary doctrine. To the dissenting members of our own Church he addresses the following judicious expostulation:

"I would here make an appeal, respectful indeed, but still open and unreserved, to those of the Clergy who maintain (and if they maintain, cannot but from the importance of the subject be apt to promulge) opinions on regeneration more or less separate from Baptism. On this delicate point, I do not wish to pull straws; to draw nice points of distinction. But to those who can see in our formulary of Baptism (reading with eyes I cannot read with) a disclaimer of the connection between Baptism and the new birth, to them I would say with the most affectionate earnestness: 'Beware that you do not in any way relax opinion as to the weight and importance of Baptism itself. You belong to a Church that requires very strict vows of the baptized: see that ye enforce these, if in no other light, yet at least as covenanted vows between the baptized person and his God, of daily and hourly obligation; and to which his mind should daily and hourly turn. In pastoral admonition, whether public or private, fail not in some way or other to keep up the

highest respect for this ordinance, which none can consistently set at nought who professes the Christian name, if he remember, that it was the last legacy left by our ascending Lord to 'all nations' of the earth." P. 13.

The error, with regard to the other Sacrament, that of the Lord's Supper, consists not in denying the spiritual grace attached to it, as in the former case, but in limiting the universality of its application, as if it required a degree of holiness unattainable by man in his present state. Mr. M. here adverts to the practice of some private Christians (and even of some Ministers, as he believes, of the Church) repelling others from this Sacrament by exciting undue scruples in their minds—a practice evidently in opposition to the spirit of the Church, which judges both the Sacraments as "generally necessary to salvation."

The third head of consideration is unguarded association for religious purposes. Instances of such association are to be found in "The Bible Society," "The Religious Tract Society," "The Bethel Union," "The British and Foreign School Society," "The Sunday School Union." Upon each of these societies Mr. M. successively animadvert, and shews how, instead of forming bonds of union amongst the various sects of Christians, so heterogeneously combined in them, they are rather the means of perpetuating division, and specimens of improper compromise of principle. To his remarks, however, on these different Societies we must refer the reader to the pamphlet itself, in which he will find the objections of the writer very forcibly stated. "The Prayer Book and Homily Society," "The Church Missionary Society," and "The Society for the Conversion of the Jews," being examples, as he conceives, only of a schism *within* the Church itself, do not come within the general scope of his argument.

We pass on to the fourth error



noticed, which is the laxity of public opinion on the subject of religious division. The description of persons especially liable to this charge are such as "have no pretext at all beyond the sweeping defence at present in the mouths of too many—that we are all going one road, and that it little matters to what party of Christians men belong, provided they do but think themselves right in so belonging; or, indeed," (Mr. M. believes he may justly add,) "whether they belong formally to any body of Christians at all." This system of freethinking, he urges very justly, is not only opposed to direct cautions of Scripture, but effectually undermines three fundamental truths—the necessity of an order of ministers,—the general necessity of the Sacraments,—and the duty of social worship; and besides, encourages personal arrogance, as if each man could elicit truth as well "by the solitary operations of his own mind, as by bringing them into contact with the opinions of others." Among the sectaries he particularly alludes to the Wesleyan Methodists, as a striking specimen of this laxity, inasmuch as they separate themselves on very insufficient grounds, not knowing, in fact, where to range themselves, whether in or out of the Church.

The fifth error relates to the office, character, and revenues, of the national Clergy. Here Mr. M., in order to consider the question on general grounds, declines insisting on the advantages derived to the Clergy from their episcopal ordination, or the support of the State; and argues the recommendations under which they appear to public notice from the circumstance alone of their superior preparation for the ministerial office, above every other body of teachers in this land. Nor does he shrink from the test of *character* as the standard of comparison; and maintains that, as a general statement of the case, there

is no ground for withdrawing from their ministry on this account. On the subject of Church revenues he refers to the admirable expositions of their nature which have been already given elsewhere\*, and by which it has been clearly proved that they are in no sense the property of the nation, and therefore not at their disposal; and, consequently, that all prejudice against the Clergy, on account of their possessions, is altogether unfounded and scandalous.

The last ground of complaint is the prevalent error of *religious insubordination*, not only as an evil in itself, but as the fruitful source of all the errors previously mentioned. To put the reader in possession of the author's meaning on this point, we quote with pleasure the following passage.

"God forbid that I should be imagined to present myself here as an advocate for *subjection in opinion* to any men, or body of men, against, or to the exclusion of, rational grounds of conviction. No. What I mean to say is, that there does exist in the public mind an undue indisposition to submit itself in a proper degree to religious instruction, as coming from those most competent to administer it. I say that whilst the lawyer is consulted respecting property, and the physician respecting health, the Clergyman's sentiments on religion are treated as of little, if of any, more value than another man's, notwithstanding his professional means of better and more accurate information; and that *degree* of professional deference which is shewn towards other professions, is manifestly not shewn towards his. Even if I could see the Dissenting Ministers receiving from their people the respect to which, as their chosen teachers, I conceive they are entitled, this would be a great set-off against the present statement: but, as far as I have observed, I do not scruple to say, the Dissenting Minister is generally looked upon as any thing rather than the *authoritative* expositor of God's word to his congregation. And although amongst Church-

\* In several pamphlets by the Rev. Augustus Campbell, and in the 58th Number of the Quarterly Review.



men the sound and reflecting part of *them* are doubtless considerably alive to this branch of their Christian duty; yet these at present form a very inconsiderable proportion amongst those calling themselves Churchmen. And, with regard both to Churchmen and Dissenters, I would put it to common sense, and ask, 'Is the religious *teacher's* opinion to be held in no better estimation than that of the learner? Is the minister not to be supposed a better judge of the *necities* of that particular subject connected with his special profession, than those are whom he is ordained to teach? Let me not be thought here to be pleading for *implicit* deference; but I am pleading for a greater *degree* of deference than is now commonly obtained or rendered.' P. 43.

We now come to the means of counteraction to the errors which have been enumerated. As insubordination may be considered the source of them all, so the remedy to all consists in a *modest*, discreet, and legitimate application of the principle of *subordination*.

To remove the first error with regard to inward impressions, the Clergy are referred to the devotional style of the Liturgy, and of our approved Church divines, for specimens of the tone and spirit of our Church on this point; and Mr. M. suggests the propriety of their inculcating, both in their public and private ministration, the exemplary discharge of outward duties combined with a modest suppression of motives, except in extreme cases, or on particular occasions, where a declaration of motives may and should be encouraged.

"In the hour of sickness, or of private confidential conference, the Minister will do well in even inviting more unreserved communications as to the inward state: and at that solemn crisis, when the communion between the Christian soul and its God becomes awfully near, and its everlasting destinies are dependant on its real state; when also all undue motives may well be supposed out of the question; then the spirit may be allowed to expand itself before others, as well as in solitude, in its loftiest aspirations. Such appears to me to be the course whereby both our Church and true religion may be 'justified of their

children' against either irreverent boldness of expression on the one-hand, or a reserve that may seem to partake of unchristian dissimulation on the other." P. 49.

To remedy the second error, that relating to the Sacraments, Mr. M. advises the adoption of frequent exhortation on the subject of the baptismal vow, so as to give to the ordinance of baptism a practical character and tendency; and that every endeavour should be made to raise the office of sponsors above a mere formal one. He thinks, also, that the introduction of the baptismal rite in the course of the service, as appointed by the Rubric, would, in connexion with a corresponding tone of pastoral admonition, tend much to restore it to its proper estimation among the people. He considers the impediments to the right apprehension of the other Sacrament, as arising from "the unteachableness and indifference" of men, as well as from "the cavils of profane or censorious gainsayers," much more difficult of removal; but yet, that much may be effected in this point also, by pointing out the mutual dependance of the two Sacraments, and by the use of a happy discretion in conveying particular admonition.

The remedy against the third error, that of improper religious association, he regards as peculiarly within the reach of the Clergy. He states it as his opinion, that it is owing to the influence of the Clergy that those anomalous societies before mentioned, have increased to such an extent, and that, consequently, they have it in their power also to remedy the error to a great extent. Both by precept, then, and by example, each clergyman, he considers, may, in his own parish, do a great deal to weaken the influence of these objectionable associations. But still the Clergy cannot do all—

"After the endeavours of the Clergy, however, have done their utmost in this respect, there is a great deal remaining to be done by those *out* of the pale of the

*National Church* and their teachers, in the way of redeeming their present unsettled habits of association. *They* have several anomalies to extricate themselves from in their licentious and unbridled ardour for inconsiderate combination. For doing this, no method more effectual occurs to me than that of reverting to the leading principles of the party in Christianity to which they belong, weighing duly with themselves the comparative moment of their principles as grounds for maintaining a sect, and then framing a consistent course of action, as to those with whom they can, or can not, properly associate." P. 54.

In regard to the opposite error of *unthinking* and *hasty division*, which was the fourth head of consideration, he recommends the Clergy to "discountenance in every way with the utmost jealousy, the profane thirst for sectarianism."

"Even with regard to 'the three leading denominations,' it befits the Clerical body manfully to uphold their own views, and to shew, on every suitable occasion, and in every manner they prudently and seasonably can, their conviction of the unreasonableness of separation on the grounds adduced. Many, indeed, may be the *shades and degrees* in which individual Clergymen may be disposed to make this manifestation: but none, I conceive, can hesitate in admitting that consistency with their own declarations and subscriptions calls for an avowal, more or less, of their principles: inasmuch as against the opinions held by each and all of 'the three denominations,' the Church, to whose opinions we are pledged, has distinctly declared itself." P. 55.

In order to remove the minor shades of dissent, "an humbler strain of pulpit instruction" than is always adopted, he conceives, would be highly useful: but the means which he suggests as the most efficacious, is an accurate knowledge of the persons who constitute the *regular* flock of the parochial minister.

"I hold few things in religion to be more delusive than habits of *occasional communion*. *Enlarged comprehension* in the formation of a Church I can understand: but *occasional and vacillating conformity* between two or more religious communities, is a practice, from which no

result favourable to religious truth can possibly arise. And whilst it will be the wisdom of every parochial minister to shape both his public instruction and private discourse with such guarded and comprehensive discretion, as to invite and include *the greatest possible number* of private opinions; he will on the other hand perpetuate, to a degree not to be estimated, the evil here remonstrated against, if from unworthy regard to popular feeling he descend to any enunciations bordering on the enthusiasm of the Conventicle, or stray from those safe limits, which the embodied wisdom of his own Church has already prescribed to him." P. 57.

The fifth error relating to the office, character, and revenues of the Clergy, is attributable, he conceives, in a great measure, to an improper reserve of the Clergy on these points. It is imperative on them to assert the scriptural grounds of their office; and the civil grounds should also be set forth on suitable occasions. The just weight also of their character would be increased by observance of "fitting singularity in apparel, society, and general deportment, and by coming out in a prudent degree from the mixed customs of the world." As far as concerns the revenues of the Church, it rests wholly with the Laity, Mr. M. observes, to rectify this error.

"As far as this wrong opinion in the laity is associated in individuals with soundness of religious faith and disposition on other particulars, so far we may hope for amendment: where this result is the fruit of actual profaneness and irreligion, still higher principles must operate, before we can expect this to be improved or rectified." P. 59.

We now come to the remedy proposed for the last evil, that of religious insubordination. This evil Mr. M. considers as arising from a *perversion of the heart*, and as requiring, therefore, the utmost degree of discretion and prudence in every attempt to remove it.

"That the remedies to this evil, therefore, are not of *easy* attainment, is evident. But when it is considered that the application of these remedies is placed by Pro-

vidence in the hands of a body of men, whose self-dedication to a holy and unworldly profession renders them singularly fitted for this purpose; that from them may be reasonably expected some share of adequate judgment, earnestness, and sincerity, towards the attainment of such a point; and that if in the discharge of this their duty, they meet with difficulties, it is no more than the Sacred Word they are ordained to administer, has taught them to anticipate, and against which the same Word and its promises are mighty to strengthen them: the high and holy endeavour ought not to be abandoned in despair, but rather exercised with a vigour and wisdom somewhat suitable to the degree of need. To enter on the wide field of remedy thus opened, might be perhaps presumptuous and indelicate. I leave it, therefore, respectfully in the hands of those to whom it refers: not, however, without earnest prayer, that the Giver of all good gifts, and the Father of Lights, may bless such endeavours with a full measure of success." P. 61.

Having thus brought his design to a conclusion, Mr. Merewether more fully states his reasons for thus addressing his appeal to the Clergy, and sums up the whole with an affectionate and forcible admonition to his lay-brethren—setting forth to them the duty, in imitation of some splendid instances in their body, (instances, we must add, which must be familiar to every one acquainted with the proceedings of the Church societies\*) of cordially co-operating with the ministers of the Church. With regard to such of the laity as *dissent* from the national communion, he entreats them to weigh well the grounds of their separation, abstractedly from all undue impressions derived from history—from all vain strife for non-essentials—from all mistaken views of superior sanctity.

"Above all," he adds, "let no *criminal spirit of indifference* (for what else can it be than criminal) as to being in the Church or out of it; as to being with this sect, or with that sect, or with no sect; loosen the bonds of religious consistency and consi-

derateness. But let all make it their study to sacrifice minor differences for the sake of general peace: let no hollow associations, but the grand principles of *faith and worship*\* be the basis of religious union: and let Englishmen ponder well whether they improve either their faith or practice by forsaking the Ministry of the English Clergy, which the laws of the land quietly secure to them, in order to follow the ministrations of others, whose public services rest, more or less, on a questionable footing; and whose appointment, together with every thing connected with their office, is too often mingled with earthly intrigue, unholy contention, and all manner of strife."

The postscript contains some very just strictures upon that fanatical association, ccleped the "Home Missionary Society." We do not wonder at the warmth of indignation expressed by Mr. M. at the sanctimonious pretensions of these domestic crusaders of modern times. They would, indeed, be contemptibly ridiculous in themselves, but that experience tells us, that absurdity is a component part of fanaticism, and must be superadded as a flavour to the dishes of the epicure in piety, in order to render them exquisitely palatable to his taste. Notwithstanding, therefore, the intrinsic absurdity of such an association, we agree with Mr. M. that the Clergy,

\* Upon the point of worship, the prospect of a *second* grant from the Legislature, for farther remedying the present want of means in connexion with the Establishment, must be highly gratifying to every unbiassed Christian. I say this, because but for either a sectarian, or, what is far worse, an irreligious bias, all must rejoice in this renewed effort of a Christian state. If religion, as opposed to worldly-mindedness and profaneness, and union as opposed to division and dissent, could prevail, a succession of National grants might be reasonably calculated on, gradually and speedily to supply the need, and include the whole population of the land. For how else, if those principles properly prevailed, could money be deemed to be more fitly applied? and as to *want* of money, the present prosperous state of the country forbids the supposition. Any difference of opinion, therefore, on this point, argues a spirit either of irreligion or sectarianism.

\* We cannot but allude also to an excellent pamphlet, lately published, by R. Bransby Cooper, Esq. M.P.

and especially those of influence, must exert themselves to expose its false and hypocritical pretensions in all their "native effrontery," and to check its revolutionary machinations. The greater is the danger from it, as it "works under ground," and has some supporters who "will not shew their names on its list."

But we shall have little answered our purpose in noticing this Pamphlet, unless we induce our readers to consult it themselves, and to apply to the fountain-head, from which our space would only allow us to derive some scanty rivulets.

*A Speech delivered in the House of Peers, Thursday, June 10, 1824; on Occasion of the Third Reading of the Irish Tythe Composition Amendment Bill. By John, Lord Bishop of Limerick. 8vo. pp. 115. Cadell, London. 1824.*

WHOEVER has cast his eye over the parliamentary debates of the last Session, must have observed the peculiar hostility which has been displayed against the Church of Ireland. The Clergy of England are often represented by certain *liberal and enlightened* senators of the present day as an idle and avaricious race, consuming the public wealth, and rendering no services in return. But their brethren in Ireland have incurred much heavier imputations. It has been said that a great majority of them entirely neglect their cures; that an individual often holds five or six benefices; that they practise the grossest exaction in levying their tythes; and are objects of universal contempt through the whole kingdom. These, and a thousand other calumnies, equally malicious and absurd, have been uttered without remorse in the face of Parliament, and circulated of course to the remotest corners of the land. In the latter part of the Session the Bishop of Limerick stood forward as the champion of his injured brethren.

His speech was delivered on the third reading of the Irish Tythe Composition Amendment Bill. With this subject, however, it has in reality no connection. The Bishop simply expresses his approbation of the measure, and then enters into an elaborate defence of the Church of Ireland.

"During the course of this Session, I have sat and heard in silence many attacks on the Irish branch of our United Church; but, though silent, I have not been inattentive; nor, new as I am in this House, and unversed in parliamentary usage, was it by any means my intention to suffer, what I did consider, and am still obliged to consider, erroneous assertions, to pass without reply. I merely waited for a fit occasion: the present seems to me that occasion; the only one, perhaps, that may be afforded before the Session shall close. And, while I regret that the portion of our Church with which I am more immediately connected, I mean the province of Munster, has not, at this crisis, an abler representative in this House, I confess myself not materially apprehensive for the consequences. The honest confidence arising from a good cause will more than counterbalance the sense of my own deficiencies; and I have much reliance on that generous feeling, which, in this House, is ever prompt to give a fair hearing to those who have been calumniated and traduced. Nor is this my sole reliance. In the first place, I rest my hope on that divine Providence which hitherto has been our support in difficulty and danger; and then, I look to the good sense, the good feeling, and the sober judgment, of the British nation. That judgment may, from circumstances, be warped for a little time; but it has a self-adjusting power, which, in the end, invariably restores it to its upright and unbending rectitude. Already the public is beginning to question those calumnies, which, from the frequent and unblushing repetition of them, it had been seduced to believe. The enemies of our Church have overshot the mark: whatever may have been their motive, for this we are their debtors. A revulsion is taking place. Persons of the highest independence and respectability, various in their political views and connections, but unanimous in anxiety for the best interests of the country, and for the support of sound religion, as the best guardian of those interests, begin to discover for themselves, that the public

mind has been abused; and the desire for authentic information is daily gaining ground. In justice, then, to those distinguished persons, to this noble House, and to the public at large, I feel it my duty to state what I know to be the truth; and if, in the discharge of this duty, I can do the least service to the cause of religion and my country, I shall feel myself abundantly over-paid.

"In meeting the charges brought against the church establishment in Ireland, I have not solely, or chiefly, in view, what may have passed in this House. Much has been said out of doors, which must have acted upon those within; and, however undeserving such language may be of serious notice, that vindication would be incomplete, which did not advert to it in some degree.

"The charges themselves may be reduced under two heads. In the first place, vague and general assertions, which, from their indefinite, intangible nature, could not readily be met; and which have been reiterated in every form, and circulated through all possible channels, with a perseverance worthy of the best cause, and, I am sorry to add, with a malignity not unsuited to the worst. In the next place, individual piecemeal charges, usually preferred in the shape of petitions, in this House, and elsewhere, against absent ecclesiastical persons, without notice given, and without opportunity afforded, to themselves or to their friends, of making timely defence. I would not here be understood to cast the slightest imputation on those who have presented such petitions. I am willing to give them credit for simply intending to discharge a duty. One noble Earl in particular, I beg leave to thank, for the candour and openness with which he has done me the honour to communicate with me on this subject. But I must solemnly protest against the modern usage, rather, perhaps, against an ancient usage restored,—for it was but too prevalent in the time of our first unhappy Charles,—that practice, I mean, which converts the wholesome right and privilege of petition, into the vehicle of private calumny and scandal: into what I can call nothing less than a privileged mode of libel; clothing, as it does, the most unfounded statements with the dignity and authority of Parliament, and thus giving them a passport to all quarters of the world, and thus securing their reception among persons who would shrink, with virtuous high-mindedness, from the contamination of ordinary libels. This nuisance, however, I believe, is likely to be abated. Many who may

REMEMBRANCE, No. 68.

have, somewhat incautiously, presented such petitions, were, I am confident, not aware of the lurking mischief; and henceforward there will be greater care than heretofore, to weigh, to investigate, and to ascertain the truth of criminative charges, before they are hazarded either in this House, or elsewhere.

"For my own part, My Lords, I will freely confess, that, neither in religion nor in politics, am I a controversialist. In both departments, I am perfectly aware, controversy has answered, and will not cease to answer, very valuable purposes. But I humbly conceive, it is not the more excellent way. I have ever been of opinion, that the best mode of encountering error, is by a plain unvarnished statement of the opposite right and truth. According to this principle, I will endeavour to guide myself, in this discussion; and if, in so doing, I must forego the pungency of agonistic debate, I am still not unhelpful, that the facts which I am prepared to adduce, will, in some measure, repay the degree of attention with which I may be honoured.

"It is my purpose now to place before Your Lordships, with perfect unreserve, so far as I have been able to ascertain it, the present condition of the Irish Church; in itself, and in its bearings on the country; in residence, and in revenue; professional qualifications, efficiency and zeal; in moral, social, and civil services,—services reaching beyond the pale of any particular communion, and bounded only by the limitation of its means and opportunities.

"In thus standing forth, the humble but earnest advocate of the Irish portion of the United Church, I do not undertake to maintain its impeccability, or its purity from all blemish. Churches, my Lords, even Apostolical Churches, founded on Divine authority, are still, in a certain sense, human institutions; and, as human institutions, are undoubtedly liable to error and imperfection, I cannot, therefore, be so absurd, as to uphold this, or any other branch of our establishment, as

'A faultless monster, that the world ne'er saw.'

In a society composed of frail and finite beings, it is impossible but that offences must come. That the Irish Clergy have their share, I most unreservedly admit; but I do so in a sense which must apply to the members of every other Church, of every other institution, of equal magnitude and standing. We have our share; all that I would contend for is this, that we have not more than our share. And I

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must say, that the Irish Clergy are a most improving body. This I can myself attest from my own knowledge, acquired during five and twenty years of close and diligent attention to the subject. The improvement has been striking, I might almost say it has been marvellous; it has also been progressive; and I see not any likelihood of its diminution. Those in authority are becoming more and more disposed to exercise a mild, but firm and efficient discipline; those under authority, more and more solicitous to approve themselves, not only to their earthly superiors, but to Him whose commission they bear, and before whose judgment-seat they must render a strict account. This is a grave topic: and I will not pursue it further in this place. But I wish to have it distinctly understood, that I am not the apologist of any thing really amiss; that I would not diminish by a hair's breadth the standard of clerical duty; that I would not detract a scruple from that tremendous responsibility, under which all bishops and pastors occupy the places which they fill." P. 3.

The Bishop then defends the Clergy of Ireland against the charge of non-residence.

"Respecting the question of residence, I am aware (for who, indeed, can be ignorant?) that most exaggerated statements have gone forth and been accredited. These statements profess to found themselves on the diocesan returns laid before Parliament; which returns, it must be admitted, they do frequently misquote and garble. But, more commonly, this trouble is avoided; and the information of our most strenuous opponents is derived at second-hand, from anonymous unauthoritative publications, the character of which I am not ambitious to draw; but which, I can assure your Lordships, are far better suited to the meridian of Fleet Street and Ludgate Hill, much more in their place on the counters of convicted libellers, than upon the benches of Saint Stephen's, in the purer air of Westminster. The truth, however, is, and to this point I would request particular attention, that the parliamentary reports themselves, even the best and fullest reports hitherto received, must prove fallacious guides to those who do not study them with close attention, and who are not familiarly acquainted with places and persons in Ireland. The difficulty arises, not from inaccuracy, but from want of fulness, in the several returns; and yet more from the manner in which they have been made up. The return of each diocese is given independently of all the

rest; whereas a collation of each with all, would have been indispensable, in order to a fair view of clerical residence. For the Clergyman who is absent from one benefice is generally (so few, indeed, are the exceptions, that one might almost say universally) resident upon another. An instance has lately occurred in another House, which may serve to exemplify the kind of mistakes into which persons may fall, who, without any local knowledge of Ireland, undertake to draw conclusions from the parliamentary returns, respecting the residence of the Irish Clergy. An honourable gentleman there thought proper to select a dignified Clergyman of the North of Ireland, and hold him forth to public reprehension as a most unconscionable pluralist; as monopolizing at the same time, performances of great value, in the diocese of Raphoe, and the diocese of Armagh. Now, what is the real state of the case? This Clergyman has a christian name, and a surname. Another Clergyman has a christian name, and a surname. The two Clergymen happened to have the same christian name, and the same surname. And from this identity of nomenclature, the honourable gentleman, without further inquiry, has brought the severest charges against a respectable and unoffending dignitary. To this fact I allude, at once as a specimen of the manner in which private character is trifled with; and as a case in point, to prove that persons unacquainted with Ireland ought to inform themselves, before they make assertions always hazardous, often not altogether reputable, to those who do not take this trouble. It is my hope, that before the commencement of next Session, this inquiry will be rendered easier, by a body of diocesan returns prepared in a more full and satisfactory manner, than any which have yet been made. And, in the mean time, I will say, that so far as my knowledge extends, those Clergymen who hold two benefices by faculty, usually reside on that benefice where their services are most needed; while on the other, they invariably retain an efficient Curate; and not uncommonly reside alternately on both preferments.

"We have heard much, my Lords, on the subject of non-residence. But what, I would ask, in the only blameable sense of the word, is a non-resident Clergyman? A Clergyman, I would reply, who *neglects* his appointed sphere of duty. In this sense, there are very few non-resident Clergy in Ireland. In my own diocese there is not one. And I freely admit, that one would be too many. If my definition

be a just one, (and I soberly believe it is,) your Lordships, I trust, will bear it in mind, not theoretically, but practically. Indeed, I am sure you will do so. From a British House of Peers, we are certain of just and equitable dealing. You will not measure the Clergy of England by one standard, and the Clergy of Ireland by another. No Clergyman in England is accounted a non-resident, who is actively and usefully employed in parochial duties elsewhere. I only ask, and the request surely is not unreasonable, that the Clergy of Ireland may be judged by the same rule." P. 10.

"I am quite willing therefore, so far as my knowledge extends, to enter on the subject of church property. And in the first place, a few words for *episcopal* property in Ireland. The Archbishop of Cashel, then, has publicly stated, that by accepting what was liberally proposed by certain modern reformers, as a *curtailed* income for Archbishops, of 8000*l.* per annum, one Archbishop (meaning himself) 'would find his revenues considerably augmented.' I am enabled to add, from unquestionable authority, that, excepting the Lord Primate, all the Archbishops of Ireland can make a similar statement. And no friend of the Church, or of constituted authority, could wish the primacy of Ireland to be so limited.

"Respecting the suffragan bishopricks of Munster, I can speak with tolerable accuracy. The value of some is known to me; the value of others I can pretty nearly arrive at, from observing the course of episcopal translations, and applying the obvious principle, that men will not voluntarily exchange a better income for a worse. And I can safely affirm, that not one of these bishopricks exceeds in yearly value the sum of 5000*l.* while some are materially under that amount. My own bishoprick is one of the higher order; and I should be a considerable gainer, if my annual income was fixed at 5000*l.* Respecting one other bishoprick, which, though not in the province of Munster, is in the southern division of Ireland, I mean the see of Ossory, I have not only been authorized, but commissioned by the Bishop, to state, that, during the eleven years of his occupancy, that see has not netted, on an average, the amount of 3500*l.* a year. And I know there are bishopricks of yet inferior value.

"The average yearly income of archbishopricks and bishopricks, in Ireland, taken together, was lately computed in another House, by an honourable and learned gentleman, (member for the county

of Louth,) whose accuracy in acquiring, and whose precision in communicating, numerical information, have never been questioned, at 5000*l.* This I believe to be a fair computation; rather, perhaps, above than below the fact. Let this now be compared, if comparison be possible, with the vague, fluctuating rumours of our adversaries. I myself have heard persons in political life, some of them members of Parliament, not uninformed on other subjects, and by no means hostile to the Church, declare their belief, in perfect simplicity and good faith, that Irish bishopricks varied in yearly value, from fifteen to twenty, thirty, and so much as forty thousand pounds! Such has been the credulity of the public; such the advantage to a bad cause, of frontless pertinacity in misrepresentation." P. 33.

"The incomes of the parochial Clergy, it is somewhat difficult to ascertain. From the great irregularities of Irish payments, they are themselves frequently unable to calculate what they shall probably receive in any given year. From these, and other circumstances, materials are not in existence whence to form an exact average of clerical income. Availing themselves of this inherent difficulty, our adversaries have swelled, at their own discretion, the *nominal* revenues of our poor parochial ministers, varying the amount as they found their statements too strong to go down. At first they assumed an average of 800*l.*; then, by a single evolution of their calculating machinery, they bring out an average of 500*l.* per annum. But we have a surer ground of computation. At the beginning of the present year, about eighty parishes had compounded for their tithes, under the act of last session. The average income of these parishes was about 400*l.*\* But then, they were parishes of the higher order; and we should take a lower average for the benefices throughout Ireland. On this subject I am, of course, not prepared to speak positively. But, from the best information I have been able to procure, it is my opinion and belief, that, including the curates, (whose salaries, varying from 75*l.* to 100*l.* per annum, are deducted from the receipts of the beneficed Clergy,) 250*l.* would be a fair average income. In the year 1786, Bishop Woodward calculated the average at 140*l.*; and, in stating an

\* "It has been publicly stated, by the highest official authority, that in the returns of settlements since made under the act of 1823, the average was of the most moderate description."

increase, since that period, of eleven twenty-fifths, I have more than made allowance for any intermediate increase of tillage, and advance of prices. On the whole, I can affirm, with full assurance of correctness, that the parochial Clergy of Ireland are by no means overpaid. And I will add, that, in their general conduct and dealing, they are by far the most moderate class of proprietors we have. If any thing, they carry indulgence to a fault; especially, in giving long credit, to their own great loss, and the ultimate disadvantage of the people. What they receive is considerably below their just right; and I am prepared to show, that they give ample value in return." P. 47.

Towards the conclusion of his Speech, the Bishop thus expresses himself upon the general state of Ireland:

"I must own, my Lords, that the present state of Ireland is not comfortable; but I am not in the least willing to despond; on the contrary, I am full of hope. What was the state of England about four years ago? What, at that period of anxiety and perturbation, would have been said of the man who professed not to fear? Yet, by the blessing of Providence on the wisdom and firmness of the legislative and executive branches of our Government, what is now the condition of England, in commerce, in manufactures, in revenue, in the quietness, good order, and contentment of the people? All this has been effected in the space of four short years. Why then should we despair for Ireland? Inferior as she is in the scale of civilization and prosperity, her state *now* is by no means so *alarming* as the state of England was *then*. Much may be fairly anticipated; and I could almost venture to prognosticate, however bold the prognostication, that more of solid improvement will take place within the next eight or ten years, than has been caused of mischief in the course of centuries. The Government has entered on a new, a happy, a most beneficial course. Let the Government but persevere (and I am confident it will persevere), and the good results will be incalculably great. In every department the most striking improvements are in progress. In the collection of the revenue, both of customs and excise, a great reform has been effected, by which, at once, the burthens of the people are diminished, and the national resources are increased. In all public offices, a system of regularity and economy has been introduced, which

was before unknown: and a plan has been formed, which will exclude all but qualified and experienced officers from places of emolument and trust. On the bench and at the bar, the late appointments have been such as to call forth the universal approbation of the country; and to secure in perpetuity that which, by all parties, it is now admitted we enjoy, the ablest, the purest, and the most impartial administration of justice, in our superior courts of law. The inferior, but perhaps, under the circumstances of Ireland, not less important, jurisdiction of the magistracy, has been placed on a new and most improved footing, by the revision of the list of magistrates, and, more particularly, by the establishment of petty sessions; which, in many districts, have put an end to most flagitious practices, and, in all parts of the country, have brought home, for the first time, the operation of equal law to the very threshold of the poor man's dwelling. These improvements, especially the last improvement, (I speak from actual knowledge,) is already felt throughout the country. The local magistrates are sensible that their character is raised; the farmers and the peasantry are satisfied with the decisions which are made; and I know of instances in which the *defeated* party has retired with cheerfulness, under the conviction that he was *fairly* dealt with. Even the insurrection act, that necessary evil, has been productive of great collateral advantage. It has been the means of sending, through various parts of the country, a succession of upright, intelligent, constitutional, crown lawyers, to sit on the same bench with the magistrates, who thus receive invaluable lectures on the laws which they are bound to administer, and learn, in the general course of their decisions, to unite firmness and wisdom with moderation and humanity. Nor should it be omitted, that in the joint-tenancy bill, together with a limited, but most successful experiment of emigration to Upper Canada, a commencement has been made in the great and necessary work of checking a redundant and mutually destructive population. These, I trust, are but the beginnings of good for Ireland; and looking to these, I am in no disposition either to despair or to despond. Only let the Government persevere; let them proceed with manly firmness; let them not be moved by the murmurs of the advocates of old abuses on the one hand, or by the clamours of revolutionary agitators on the other; let them thus pursue their even, steadfast course, and we may hope the best for Ireland; and we may live to see

her, what we wish to see her—a happy, a flourishing, and a united country." P. 106.

These are, in our opinion, the most important features of the Bishop's Speech: and we must confess that, with all respect for the individual, and the greatest attachment to his cause, we wish he had not entered upon other topics. The character of the University of Dublin; the learned labours of the Irish Clergy; the great number of communicants among their flocks; the enormous evils of *absenteeship*, as it is now called; and the influence which the Protestant Clergy retain, even in the most disturbed districts; these are, indeed, subjects of much importance, and highly interesting

in their proper place: but they might have been omitted with great advantage in the Speech before us. The Bishop would have produced a deeper impression if he had confined himself to a narrower field; and a little more experience in parliamentary debate would, probably, have suggested to him the propriety of such a course. We are, however, bound to thank him for this manly and spirited effort. He has proved that the imputations cast upon the Church of Ireland are utterly destitute of truth: and he has the merit of maintaining his cause without the slightest tincture of bitterness or irritation.

### MISCELLANEOUS.

#### ILLUSTRATIONS OF SCRIPTURE.

Matthew iii. 4.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

THE south-east wind constantly brought with it innumerable flights of locusts, but those which fell on this occasion, we were informed, were not of the predatory sort. They were three inches long from the head to the extremity of the wing, and their body and head of a bright yellow. The locust which destroys vegetation is of a larger kind, and of a deep red. As soon as the wind had subsided, the plain of Bushire was covered by a great number of its poorer inhabitants, men, women, and children, who came out to gather locusts, which they eat. They also dry and salt them, and afterwards sell them in the bazars as the food of the lowest peasantry.—*Morier's Second Journey through Persia, Armenia, and Asia Minor, to Constantinople*, p. 43.

Genesis xxi. 8.

And the child grew, and was weaned; and Abraham made a great feast the same day that Isaac was weaned,

On the day that the child is to be weaned they carry it to the mosque, (in the manner, perhaps, that Hannah took Samuel to the house of the Lord, when she had weaned him, 1 Sam. i. 29.) and after having performed certain acts of devotion, they return home, and collecting their friends and relations, they give a feast, of which they make the child also partake. The coincidence with Scripture is here remarkable.—*And the child grew and was weaned, and Abraham made a great feast the same day that Isaac was weaned. Ibid. p. 107.*

Jeremiah xxxvii. 21.

Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should daily give him a piece of bread out of the bakers' street, until all the bread in the city were spent: thus Jeremiah remained in the court of the prison.

The bazars are very extensive, and it is possible to walk under cover in them for two or three miles together. The trades are here collected in separate bodies, which makes it very convenient to purchasers; and indeed we may, from analogy, suppose the same to have been the case from the most ancient

times, when we consider the command of Zedekiah to feed Jeremiah from the "*bakers' street*,"—*Ibid.* p. 136.

Judges v. 10.

Speak ye that ride on white asses, ye that sit in judgment, and walk by the way.

The Mollahs, or men of the law, are generally to be seen riding about on mules; and they also account it a dignity, and suited to their character, to ride on *white asses*, which is a striking illustration of what we read in Judges v. 10. *Speak ye that ride on white asses, ye that sit in judgment.*—*Ibid.* p. 136.

Ecclesiastes x. 7.

I have seen servants upon horses, and princes walking as servants upon the earth.

The king frequently visits the tomb of Fatmeh, and makes costly offerings there. By such acts he has acquired among the priesthood a great reputation, which, when at Koom, he keeps up by going about on foot, an act of great humility in Persian estimation. We may conceive the full extent of this humility, where walking is part of the service exacted from servants, multitudes of whom are always attached to a prince, and a man of consequence in the East. Many are kept exclusively for that purpose; when a great man goes abroad he is mounted on a horse whilst his servants surround him, one bearing his pipe, another his shoes, another his cloak, a fourth his saddle-cloth, and so on, the number increasing with the dignity of the master. This will give great force to the following passage in Ecclesiastes:—*I have seen servants upon horses, and princes walking as servants upon the earth.*—*Ibid.* p. 166.

Jeremiah ii. 6.

Neither said they, where is the Lord, that brought us up out of the land of Egypt, that led us through the wilderness: through a land of deserts and of pits; through a land of drought, and of the shadow of death; through a land that no man passed through, and where no man dwelt?

After we had passed the salt desert, we came to the *Mulek-el-Moatderch*, or the valley of the angel of death. This extraordinary appellation, and the peculiar nature of the whole of this tract of land, broken into deep ravines, without water, of a dreariness without example, will perhaps be found forcibly to illustrate that passage in the prophet Jeremiah ii. 6.—*A land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passed through, and where no man dwells.* *Ibid.* p. 168.

Job xxix. 7.

When I went out to the gate through the city, when I prepared my seat in the street.

When we had reached Zengan, the ambassador paid a visit to the prince governor, a youth of very amiable manners. On approaching his habitation, we found carpets spread under a wall in the street, where his vizier was seated transacting business. This custom may illustrate what Job said of the days of his prosperity, when he *prepared his seat in the street.* *Ibid.* p. 208.

1 Kings iv. 22, 23. 28.

And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roebucks, and fallowdeer, and fatted fowl.

Barley also, and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

The provisions collected for the kings were brought from the different parts of Aderbigian; and the allowance, like the provision made for Solomon, was calculated daily at so many mauns, or measures, and consisted of fine flour, distinct from the common, on purpose for the king's use; and meal, besides provisions of meat, poultry and game. Barley and straw, in large quantities, were laid up for the cattle. These are the two articles of food principally used for that purpose, in the present



as in the most ancient times. *Barley also, and straw for the horses and dromedaries, brought they unto the place where the officers were, every man according to his charge. Ibid. p. 274.*

Matthew xx. 6. 7.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, *Why stand ye here all the day idle?*

They say unto him, *Because no man hath hired us.* He saith unto them, *Go ye also into the vineyard : and whatsoever is right, that shall ye receive.*

The most conspicuous building in Hamedan is the Mesjid Jumah, a large mosque, now falling into decay, and before it a *maidan* or square, which serves as a market place. Here we observed every morning before the sun rose, that a numerous body of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck us as a most happy illustration of our Saviour's parable of the labourers in the vineyard, in the 20th chapter of Matthew ; particularly when passing by the same place late in the day, we still found *others standing idle*, and remembered his words, *Why stand ye here all the day idle?* as most applicable to their situation ; for in putting the very same question to them, they answered us, *Because no man hath hired us.* *Ibid. p. 265.*

1 Samuel xviii. 4.

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

Esther vi. 7, 8.

And Haman answered the king, *For the man whom the king delighteth to honour,*

Let the royal apparel be brought brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head.

Recollecting that, previous to his departure, his sovereign had ho-

noured him by a present of one of his own swords, and of a dagger set with precious stones, to wear which is a peculiar distinction in Persia ; and besides had clothed him with one of his own shawl robes, a distinction of still greater value, he therefore designated himself in the preamble of the treaty, as "endowed with the special gifts of the monarch, lord of the dagger set in jewels, of the sword adorned with jems, and of the *shawl coat already worn.*" This may appear ridiculous to us, but it will be remembered that the bestowing of dresses as a mark of honour among eastern nations, is one of the most ancient customs recorded both in sacred and profane history. We may learn how great was the distinction of giving a coat already worn, by what is recorded of Jonathan's love for David. *And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle ;* and also in the history of Mordecai we read, *For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear.* *Ibid. p. 299.*

#### ROMAN CATHOLIC MIRACLES.

SUPERSTITION is still at work, even in this age, which boasts so much of its enlightened spirit. Miracles indeed are not pretended now to be performed at the tomb of the Abbé de Paris, or by the relics of some canonized saint, but endeavours are made to impose on the credulity of the world by the juggling of a living Thaumaturgus in another quarter. The sacred doctrine of the prevailing efficacy of prayer, so just and comfortable a truth when understood on its real scriptural grounds, has been shamefully perverted, in a recent attempt to establish the fact of miraculous interposition, and thereby to support the credit of the Romish church in the sister kingdom. The subjoined account of a celebrated im-

position, practised by one of the fraternities in that communion, in order to obtain to itself a reputation above a rival order, shews to what a glaring extent an impious fraud may be practised under the cloke of piety, and the interests of religion made subservient to the interests of a party.

The second Church is the Dominican's chapel, where I saw the famous hole that went to an image in the Church, from one of the cells of the Dominicans, which leads me to set down that story at some length: for as it was one of the most signal cheats that the world has known, so it falling out about twenty years before the Reformation was received in Bern, it is very probable that it contributed not a little to the preparing of the spirits of the people to that change. I am the more able to give a particular account of it, because I read the original process in the Latin record, signed by the notaries of the court of the delegates that the Pope sent to try the matter. The record is above 150 sheets, writ close, and of all sides, it being indeed a large volume; and I found the printed accounts so defective, that I was at the pains of reading the whole process, of which I will give here a true abstract.

The two famous orders that had possessed themselves of the esteem of those dark ages, were engaged in a mighty rivalry. The Dominicans were the more learned, they were the eminentest preachers of those times, and had the conduct of the Courts of Inquisition, and the other chief offices in the Church in their hands. But, on the other hand, the Franciscans had an outward appearance of more severity, a ruder habit, stricter rules, and greater poverty: all which gave them such advantages in the eyes of the simple multitude, as were able to balance the other honours of the Dominican order. In short, the two orders were engaged in a high rivalry, but the devotion towards the Virgin being the prevailing passion of those times, the Franciscans upon this had great advantages. The Dominicans, that are all engaged in the defence of Thomas Aquinas's opinions, were thereby obliged to assert that she was born in original sin; this was proposed to the people by the Franciscans as no less than blasphemy, and by this the Dominicans began to lose ground extremely in the minds of the people, who were strongly propounded in favour of the immaculate conception.

About the beginning of the fifteenth

century, a Franciscan happened to preach in Franckfort, and one Wigand, a Dominican, coming into the Church, the cordelier seeing him, broke out into exclamations, praising God that he was not of an order that profaned the Virgin, or that poisoned princes in the sacrament; (for a Dominican had poisoned the emperor, Henry the Seventh, with the sacrament.) Wigand being extremely provoked with this bloody reproach, gave him the lie; upon which a dispute arose, which ended in a tumult, that had almost cost the Dominican his life, yet he got away. The whole order resolved to take their revenge, and in a chapter held at Vimpfen, in the year 1504, they contrived a method for supporting the credit of their order, which was much sunk in the opinion of the people, and for bearing down the reputation of the Franciscans. Four of the juncto undertook to manage the design; for they said, since the people were so much disposed to believe dreams and fables, they must dream of their side, and endeavour to cheat the people as well as the others had done. They resolved to make Bern the scene in which the project should be put in execution; for they found the people of Bern, at that time, apt to swallow any thing, and not disposed to make severe inquiries into extraordinary matters. When they had formed their design, a fit tool presented itself, for one Jetzer came to take their habit as a lay-brother, who had all the dispositions that were necessary for the execution of their project: for he was extremely simple, and was much inclined to austerities. So having observed his temper well, they began to execute their project the very night after he took the habit, which was on Lady-day, 1507. One of the friars conveyed himself secretly into his cell, and appeared to him as if he had been in purgatory, in a strange figure, and he had a box near his mouth, upon which, as he blew, fire seemed to come out of his mouth. He had also some dogs about him, that appeared as his tormentors; in this posture he came near the friar while he was a bed, and took up a celebrated story that they used to tell all their friars, to beget in them a great dread at the laying aside their habit, which was, that one of the order, who was superior of their house at Soloturn had gone to Paris, but laying aside his habit, was killed in his lay-habit. The friar in the vizard said, he was that person, and was condemned to purgatory for that crime; but he added, that he might be rescued out of it by his means, and he seconded this with most horrible cries, expressing the miseries in which he suffered. The poor friar

Jetzer was excessively frightened, but the other advanced, and required a promise of him to do that which he should desire of him, in order to the delivering him out of his torment. The frightened friar promised all that he asked of him, then the other said he knew he was a great saint, and that his prayers and mortifications would prevail, but they must be very extraordinary. The whole monastery must for a week together discipline themselves with a whip, and he must lie prostrate in the form of one on a cross, in one of their chapels, while mass was said in the sight of all that should come together to it; and he added, that if he did this, he should find the effects of the love that the blessed Virgin did bear him, together with many other extraordinary things; and said he would appear again, accompanied with two other spirits, and assured him, that all that he did suffer for his deliverance should be most gloriously rewarded. Morning was no sooner come than the friar gave an account of this apparition to the rest of the convent, who seemed extremely surprized at it; they all pressed him to undergo the discipline that was enjoined him, and every one undertook to bear his share; so the deluded friar performed it all exactly, in one of the chapels of their church: this drew a vast number of spectators together, who all considered the poor friar as a saint; and in the mean while, the four friars that managed the imposture magnified the miracle of the apparition to the skies, in their sermons.

The friar's confessor was upon the secret, and, by this means, they knew all the little passages of the poor friar's life, even to his thoughts, which helped them not a little in the conduct of the matter. The confessor gave him an hostie, with a piece of wood, that was, as he pretended, a true piece of the cross, and by these he was to fortify himself, if any other apparition should come to him, since evil spirits would certainly be chained up by them. The night after that, the former apparition was renewed, and the masqued friar brought two others with him, in such vizards, that the friar thought they were devils indeed. The friar presented the hostie to them, which gave them such a check, that he was fully satisfied of the virtue of this preservative.

The friar that pretended he was suffering in purgatory, said so many things to him relating to the secrets of his life and thoughts, which he had from the confessor, that the poor friar was fully possessed in the opinion of the reality of the apparition. In two of these apparitions, that

were both managed in the same manner, the friar in the mask talked much of the Dominican order, which he said was excessively dear to the blessed Virgin, who knew herself to be conceived in original sin, and that the doctors who taught the contrary were in purgatory: that the story of St. Bernard's appearing with a spot on him, for having opposed himself to the Feast of the Conception, was a forgery: but that it was true that some hideous flies had appeared on St. Bonaventure's tomb, who taught the contrary; that the blessed Virgin abhorred the Cordeliers, for making her equal to her Son; that Scotus was damned, whose canonization the Cordeliers were then soliciting hard at Rome; and that the town of Bern would be destroyed, for harbouring such plagues within their walls. When the enjoined discipline was fully performed, the spirit appeared again, and said he was now delivered out of purgatory, but before he could be admitted to heaven he must receive the sacrament, having died without it; and that he would say mass for those, who had by their great charities rescued him out of his pains. The friar fancied the voice resembled the prior's a little; but he was then so far from suspecting any thing, that he gave no great heed to this suspicion. Some days after this, the same friar appeared as a nun all in glory, and told the poor friar that she was St. Barbara, for whom he had a particular devotion, and added, that the blessed Virgin was so much pleased with his charity, that she intended to come and visit him. He immediately called the convent together, and gave the rest of the friars an account of this apparition, which was entertained by them all with great joy; and the friar languished in desires for the accomplishment of the promise that St. Barbara had made him. After some days the longed for delusion appeared to him, clothed as the Virgin used to be on the great feasts, and indeed in the same habits; there were about her some angels, which he afterwards found were the little statues of angels which they set on the altars on the great holy days. There was also a pulley fastened in the room over his head, and a cord tied to the angels; that made them rise up in the air, and fly about the Virgin, which increased the delusion. The Virgin, after some endearments to himself, extolling the merit of his charity and discipline, told him, that she was conceived in original sin, and that Pope Julius the second, that then reigned, was to put an end to the dispute, and was to abolish the feast of her conception, which Sixtus the Fourth had instituted, and that the friar was to

be the instrument of persuading the Pope of the truth in that matter : she gave him three drops of her Son's blood, which were three tears of blood that he had shed over Jerusalem, and this signified that she was three hours in original sin, after which she was, by his mercy, delivered out of that state. For it seems the Dominicans were resolved so to compound the matter, that they should gain the main point of her conception in sin, yet they would comply so far with the reverence for the Virgin with which the world was possessed, that she should be believed to have remained a very short time in that state. She gave him also five drops of blood in the form of a cross, which were tears of blood that she had shed while her Son was on the cross. And to convince him more fully, she presented an hostie to him, that appeared as an ordinary hostie, and of a sudden it appeared to be of a deep red colour. The cheat of those supposed visits was often repeated to the abused friar ; at last the Virgin told him that she was to give him such marks of her Son's love to him, that the matter should be past all doubt. She said that the five wounds of St. Lucia and St. Catherine were real wounds, and that she would also imprint them on him ; so she bid him reach his hand ; he had no great mind to receive a favour in which he was to suffer so much ; but she forced his hand, and struck a nail through it, the hole was as big as a grain of peas, and he saw the candle through it. This threw him out of a supposed transport into a real agony ; but she seemed to touch his hand, and he thought he smelt an ointment with which she anointed him, though his confessor persuaded him that that was only an imagination, so the supposed Virgin left him for that time.

The next night the apparition returned, and brought some linen clothes, which had some real or imaginary virtue to allay his torments, and the pretended Virgin said, they were some of the linen in which Christ was wrapped, and with that she gave him a soporiferous draught, and while he was fast asleep, the other four wounds were imprinted on his body, in such a manner that he felt no pain.

But in order to the doing of this, the friars betook themselves to charms, and the sub-prior shewed the rest a book full of them, but he said, that before they could be effectual they must renounce God ; and he not only did this himself, but by a formal act put in writing, signed with his blood, he dedicated himself to the devil ; it is true, he did not oblige the rest to this, but only to renounce God.

The composition of the draught was a mixture of some fountain water and chrism, the hairs of the eyebrows of a child, some quicksilver, some grains of incense, somewhat of an Easter wax-candle, some consecrated salt, and the blood of an unbaptized child. This composition was a secret, which the sub-prior did not communicate to the other friars. By this the poor friar Jetzer was made almost quite insensible : when he was awake, and came out of his deep sleep, he felt this wonderful impression on his body ; and now he was ravished out of measure, and came to fancy himself to be acting all the parts of our Saviour's passion ; he was exposed to the people, on the great altar, to the amazement of the whole town, and to the no small mortification of the Franciscans. The Dominicans gave him some other draughts that threw him into convulsions, and when he came out of those, a voice was heard, which came through that hole which yet remains and runs from one of the cells along a great part of the wall of the church ; for a friar spoke through the pipe, and at the end of the hole there was an image of the Virgin, with a little Jesus in her arms, between whom and his mother the voice seemed to come ; the image also seemed to shed tears, and a painter had drawn those on her face so lively that the people were deceived by it. The little Jesus asked why she wept, and she said it was because his honour was given to her, since it was said that she was born without sin ; in conclusion the friar did so overact this matter, that at last even the poor deluded friar himself came to discover it, and resolved to quit the order.

It was in vain to delude him with more apparitions, for he well nigh killed a friar that came to him personating the Virgin in another shape, with a crown on her head. He also overheard the friars once talking among themselves of the contrivance and success of the imposture, so plainly, that he discovered the whole matter ; and upon that, as may be easily imagined, he was filled with all the horror with which such a discovery could inspire him.

The friars fearing that an imposture, which was carried on hitherto with so much success, should be quite spoiled, and be turned against them, thought the surest way was, to own the whole matter to him, and to engage him to carry on the cheat. They told him in what esteem he would be, if he continued to support the reputation that he had acquired, that he would become the chief person of the order, and in the end they persuaded him to go on with the

imposture : but at last they, fearing lest he should discover all, resolved to poison him : of which he was so apprehensive, that once a loaf being brought him that was prepared with some spices, he kept it for some time, and, it growing green, he threw it to some young wolves whelps that were in the monastery, who died immediately. His constitution was also so vigorous, that though they gave him poison five several times, he was not destroyed by it. They also pressed him earnestly to renounce God, which they judged necessary, that so their charms might have their effect on him, but he would never consent to that ; at last they forced him to take a poisoned hostie, which yet he vomited up soon after he had swallowed it down ; that failing, they used him so cruelly, whipping him with an iron chain, and girding him about so strait with it, that, to avoid further torment, he swore to them, in a most imprecating style, that he would never discover the secret, but would still carry it on ; and so he deluded them till he found an opportunity of getting out of the convent, and of throwing himself into the hands of the magistrates, to whom he discovered all.

The four friars were seized on, and put in prison ; and an account of the whole matter was sent, first to the Bishop of Lausanne, and then to Rome, and it may be easily imagined that the Franciscans took all possible care to have it well examined : the bishops of Lausanne and of Zyon, with the Provincial of the Dominicans, were appointed to form the process. The four friars first excepted to Jetzer's credit ; but that was rejected ; then being threatened with the question, they put in a long plea against that ; but though the Provincial would not consent to that, yet they were put to the question ; some endured it long, but at last they all confessed the whole progress of the imposture. The Provincial appeared concerned, for though Jetzer had opened the whole matter to him, yet he would give no credit to him ; on the contrary, he charged him to be obedient to them, and one of the friars said plainly that he was on the whole secret, and so he withdrew ; but he died some days after at Constance, having poisoned himself, as was believed. The matter lay asleep some time, but a year after that, a Spanish bishop came, authorized with full powers from Rome, and, the whole cheat being fully proved, the four friars were solemnly degraded from their priesthood, and eight days after, it being the last of May 1509, they were burnt in a meadow on the other side of the river over against

the great church. The place of their execution was shewed me, as well as the hole in the wall through which the voice was conveyed to the image. It was certainly one of the blackest, and yet the best carried on cheat, that has been ever known, and no doubt had the poor friar died before the discovery, it had passed down to posterity as one of the greatest miracles that ever was ; and it gives a shrewd suspicion, that many of the other miracles of that church were of the same nature, but more successfully finished.—*Letters containing an Account of what seemed most remarkable in Switzerland, Italy, &c. by G. Burnet, D.D. Amsterdam, 1686.*

### To the Editor of the Remembrancer.

SIR,

I HAVE this moment laid down your Review of Nolan and Falconer on the case of Eusebius. I have read neither of the pamphlets, to which your remarks apply, but I have read Mr. Nolan's Defence of the Greek Vulgate, with inexpressible pleasure \*, and I take up my pen to say, that I think you have, no doubt inadvertently, mistaken the drift of that gentleman's argument. He does not speak of Eusebius as a wilful corrupter † of the sacred text,

\* We are equally inclined with our correspondent to admire the ability and zeal displayed by Mr. Nolan in his elaborate work on the Greek Vulgate. There are few, perhaps, who can compete with this learned writer on his own ground. Our opinion against him related only to a single point in that work which had been made the subject of controversy.—Nor have we asserted that the disputed passage of St. John's Epistle cannot be proved to belong to the sacred canon. Our view was confined entirely to one argument adduced in its support, which we think altogether invalid.

† How does our correspondent then interpret the following passages :

" If two points can be established against Eusebius, that he wanted neither the power nor the will to suppress these passages, particularly the latter, there will be fewer objections lying against the charge, with which I am adventurous enough to accuse him ; in asserting that the probabilities are decidedly in favour



but he represents him as inclined to favour the adoption of those readings, which were then found, and are, many of them, still found in MSS., which were written in that hot-bed of heresy, Egypt: from which first sprang the specious absurdities of the ascetic hermits, monks, and friars; and from whence arose the readings so eagerly embraced by Griesbach, which would shake the foundations of our holy religion. Griesbach has built his system upon a false foundation. Mr. Nolan has proved it to be false.\* He has shewn the leaning of Eusebius to the subtleties of Origen and of the School of Alexandria. He has clearly proved that two of Griesbach's recessiones are one, and the same. Whence he has demonstrated the gross absurdity, of which the German editor is guilty, in adopting a reading found in two MSS. rather than another, which is found in two hundred. I fear the excellent Bishop of Peterborough has done, inadvertently, like yourselves, unspeakable mischief to the Church, by recommending in such high terms of approbation the Greek Testament, edited by Griesbach †. All "unstable souls," who

of his having expunged, rather than the Catholics having inserted, those passages in the sacred text."

Nolan's Inquiry into the integrity of the Greek Vulgate, p. 27.

"The main position of my 'absurd hypothesis' remains to be considered, 'that Eusebius of Cæsarea, bishop and historian, was a corrupter of the holy Scriptures: inasmuch as he suppressed or altered the following passages in the circulated edition, John viii. 1—11. Mark xvi. 9—20. Acts xx. 28. 1 Tim. iii. 16. 1 John v. 7.'"

Nolan's Remarks, &c. p. 56.

"I repeat the assertion I formerly made, that Eusebius was a professed corrupter of Scripture." Ibid. p. 62.

\* Query?

† Griesbach's edition of the Greek Testament ought rather to confirm the faith of the orthodox Christian; for the text having passed through so severe an ordeal of criticism, and yet remaining so strong on every vital point, proves that

use that edition, must, almost of course, become Arians or Socinians\*. Nolan has proved, that this edition is founded on false principles: and in doing so, he has stood forth the undaunted, and successful champion of truth, and of our common Christianity.

You will oblige me by publishing this letter in your next Number.

I am, Sir,

Your faithful servant,  
and constant Reader,

OSWALD.

Oswestry, 5th July, 1824.

### *Law Proceedings in the case of The King v. The Bishop of Peterborough.*

THE following letter appeared in the John Bull Newspaper, of July 11. Some misrepresentations having gone abroad respecting the proceedings to which it alludes, we give it insertion here, as an act of justice to a highly respectable Prelate; who has stood manfully forward in defence of the rights of the Church, without obtaining that support which he was entitled to expect; and who, it appears, as to the case in question, has only conscientiously acted in the discharge of his duty.

SIR—The account which you have given in your last paper of the case which has been lately decided in the Court of King's Bench, between the Bishop of Peterborough and the Rev. C. Wetherell, has fewer inaccuracies than any other account which I have seen. But as the real merits of the case do not appear from it, I am sure you will readily insert in your next number the following authentic statement.

the faith once delivered to the saints cannot be shaken by verbal cavils, or exceptions of particular passages.

\* We do not believe any honest, though unstable, inquirer would become an Arian or Socinian by using Griesbach's edition. This would be an inversion of the usual process. Men are Arians or Socinians first, and then have recourse to the critical acumen of themselves or others to bolster up their prejudices.

It is true, that when the Bishop licensed Mr. Wetherell's Curate, he assigned in the licence a salary of 120*l.*, though the Rector had previously agreed with his Curate for only 100*l.* For the population of the parish of Byfield amounted to more than 900 persons, and the Rector was instituted after 1813, under which circumstances the 55th sec. of the 57th Geo. III. c. 99, requires a stipend of 120*l.*: and all agreements made contrary to the Act are void. But as the obligation to pay the salaries specified in that section attached only to those, who "shall not duly reside," and Mr. Wetherell continued to reside, after he was provided with a Curate, the Bishop reduces the Curate's salary to the sum proposed by the Rector. And this reduction had taken place *before* Mr. Wetherell appealed against the Bishop to the Court of King's Bench: for Mr. Wetherell, himself, stated the reduction in his very first affidavit. Nor did the monition require the payment of 120*l.*, for no sum whatever was named in the monition.

The question at issue therefore in the Court of King's Bench neither was, nor could be, the *amount* of the salary. In fact it was nothing more than an abstract question of law, and turned entirely on the construction of an Act of Parliament, notwithstanding the formidable title which has been given to the case of *The King v. The Bishop of Peterborough*. By a Statute of Queen Anne, Bishops were empowered to enforce the payment of Curates salaries by a summary process. But as this Statute was confined to the Curates of absentees, the power of enforcing payment had, of course, the same limitation. But Lord Harrowby's Act, which passed in 1813, provided for the Curates of those who "shall duly reside," as well as for the Curates of those who "shall not duly reside." And as in this Act the summary process was re-enacted, it necessarily acquired under this act the same extensive application with the act itself. It became applicable to the Curates of resident incumbents, as well as to the Curates of absentees. In 1817, Lord Harrowby's Act was repealed, for the purpose of consolidating it with certain other acts, whence the 57th Geo. III. c. 99, acquired the title of the Consolidation Act. In this act the summary process for the recovery of a Curate's salary was again enacted. It was again enacted in the same general manner as it was in Lord Harrowby's Act; nor was any clause inserted, by which the summary process was again confined to the limits which it had under the Statute of Anne. Unless, therefore, such limitation could be inferred from some con-

struction of the act, it could not have reduced the summary process to its former limit. And as the Bishop was not aware that any such construction *could* be put on it, he considered the Consolidation Act as applying no less to the Curates of residents, than to the Curates of absentees.

When Mr. Wetherell's Curate, therefore, complained to the Bishop that he could not obtain payment, the Bishop thought it his bounden duty to issue a monition for payment, as directed by the 75th section of the act. Mr. Wetherell applied to the Court of King's Bench for a prohibition to stay further proceedings, and he obtained a rule for that purpose, as being a *resident* incumbent. The rule was granted on the last day of Trinity Term in 1823. The rule was argued in the following Michaelmas term, but nothing was decided. It was argued again, and by the counsel on both sides, at the end of the last Easter term. The Judges took time to deliberate, till the expiration of Trinity Term, and they at length decided, that whatever might have been the intent of the Act, it was so worded as not to include the case in question. Of course, therefore, the rule was made absolute.

This is a true statement of what has been strangely misrepresented in the public papers. The matter at issue was simply the construction of an Act of Parliament, and it is surely no disgrace to a Bishop, if he is mistaken on a legal point, which has been subject to so much doubt and difficulty, as to require, after full argument on both sides, the deliberate consultation of the Learned Judges themselves.

As I am sure that your columns are open to the defence of a Bishop who has conscientiously acted in the discharge of his duty, you will excuse the length of an explanation which could not have been compressed into a shorter compass.—I am,  
Sir, your most obedient humble Servant,

JOHN GATES, Secretary.

Peterborough.

To the Editor of the Remembrancer.

SIR,

THE following advertisement is copied from a Newfoundland paper, of the month of September last.

"HENRY WINTON"

"Has just received from the British  
"and Foreign Bible Society, Bibles,  
"Testaments, Psalters and Tracts,  
"of various sizes, which will be dis-

"posed of at the Society's prices, "with a suitable advance for the "difference of exchange only."

The point which I wish to have explained, is how the *inviolable* rule of the Society, which limits its circulation to the *pure text* of Scripture, has come to be so *shamelessly* violated on the other side of the Atlantic, that its violation is proclaimed by public advertisement?

I have another question to propose relating to the last Anniversary Meeting. I am told, that at that meeting, one of the speakers, a Quaker, I believe, moved by what spirit I will not presume to determine, took occasion to introduce the Church of England to the notice of the assembly; and upon the ground of its circulating the Common Prayer Book together with the Bible, indulged himself in a lengthened parallel between it and the Romish Church, very much to the contentment of by much the greater part of his auditory; but to the *evident discomposure* of a Right Rev. Prelate upon the platform with him; who, notwithstanding, from an amiable indisposition to disturb a meeting, from which every disharmonious sound is to be, at *all adventures*, excluded, suffered the speaker to proceed without interruption.

I am told, further, that this supreme self-command was not general; but that the so-much-to-be-deprecated disharmony was produced by a clergyman, who came to the meeting, under the impression, that Church of England feeling was its governing principle, and who was so electrified at what he heard, that he could not contain himself,

but started forward, and in the first ebullitions of his astonishment, exclaimed, "*It is not true*;" being called upon to explain, made himself more intelligible by the declaration, "*it is false*;" and pressed still further, completed the climax by adopting a plainness of speech which could not be mistaken, and pronouncing it to be "*A LIE*."

To what extent this interruption of harmony proceeded, I have not learnt; but the pacification was, I am told, completed by Dr. Sten-kopff, who engaged that all that had given such just ground of offence, should be *suppressed* in the official report of the proceedings.

This, Mr. Editor, is one of the *outrages* which has been buzzing about town; and appears to me to require either a disclaimer, or further explanation. I therefore send it for insertion in your pages, and remain

Your obedient servant,  
July 17th, 1824. SCRUTATOR.

*To the Editor of the Remembrancer.*

Sir,  
I SHALL feel obliged to any of your numerous correspondents to inform me, through the medium of your Publication, by what authority Church-wardens are enjoined to set up the Royal arms in Churches.—They are generally supposed to be a *necessary* appendage; but I have not been fortunate enough to meet with any one, who can refer me to a statute on the subject.

I am, Sir,  
Your obedient servant, A. M.

July 19.

### MONTHLY REGISTER.

*Society for the Propagation of the Gospel.*

THE Library of Bishop's College, Calcutta, is about to receive an important accession through the munificence of the Widow of Major Barrè Latier. That gentleman had

been indefatigable in his researches into the literature of Thibet, and at the time of the dispersion of the libraries upon the Continent, consequent upon the French Revolution, had expended several hundred pounds in procuring all the works to

be obtained from those libraries relating to the missionary efforts of the Propaganda in this remote region. This collection was, upon his death, exposed to sale at Calcutta, and purchased by Mr. Mill, the Principal of the College, on account of the Society. But besides his European researches, he also prosecuted the same object in Thibet itself, and obtained from thence, at a considerable expence, further supplies, consisting of MSS. and printed books, in the Thibetian language, totally unknown to Europeans before; some relating to the mythology, and economy of that people; others elementary, and connected with their language, together with specimens of block printing of the natives, of great antiquity. These constitute Mrs. Barré Latter's munificent donation. Her husband directed in his will that they should be given to some Society where they might most tend to the advancement of literature and religion. Having taken the advice of friends, she has decided upon the above appropriation, as that by which the Major's wishes will be most effectually accomplished.

*Valedictory Address of the Dean and Chapter, the Chancellor, the Archdeacon and Clergy of the Archdeaconry of Chester, to their late Bishop, on his Translation to the See of Bath and Wells.*

*To the Right Rev. George Henry Law, D.D. Lord Bishop of Bath and Wells.*

THE Dean and Chapter, the Chancellor, the Archdeacon, and Clergy of the Archdeaconry of Chester, would feel deficient in energy and attention, did they not, upon your Lordship's recent translation to another See, express their sincere regret for the loss they have sustained, and their cordial and united declarations of gratitude and affectionate respect, for the zeal and activity which they have so long witnessed in your Lordship's exemplary discharge of all the various duties attached to your high office in this laborious Diocese. Your example has been an excitement to diligence, your firmness and decision

created confidence, and your kindness and attention conciliated the esteem and affection of your Clergy. But it is on other and higher grounds that we think it to be our duty, on the present occasion, to offer unto your Lordship this united testimony of our gratitude: it is for the constancy and perseverance with which you have resisted every attempt, either in Parliament or elsewhere, to assail the principles or encroach upon the privileges of the Church; for the anxious care and diligence with which you watched over and promoted the temporal and spiritual good of all under your authority, for your indefatigable pains in acquiring an intimate acquaintance with all the concerns of the Diocese, and the promptness and decision with which your knowledge was brought to bear upon the wants of Religion and the Church. Your Lordship's personal visitation of every parish in this extensive district, at great expence of money and bodily fatigue, the large sums collected at your suggestion, and under your influence, for repairing the venerable fabric of our cathedral, your liberality and uniform attention to the various public charities, and your paternal anxiety for the welfare of that excellent institution, in which we cannot but feel ourselves peculiarly interested, as its objects are the Widows and Orphans of the Clergy, not only justify the observations we have made, but demand this avowal of our gratitude and respect. Such instances of your zeal, ability, and kindness, will long mark the date of your Lordship's episcopacy in the See of Chester.

Whilst we regret the loss we have sustained, we beg leave to offer our congratulations on the change which your Lordship has deemed conducive to your happiness; may this and every succeeding event in your Lordship's life add to it.

We have the honor to subscribe ourselves,  
Your Lordship's most respectful and obedient Servants, &c. &c.

(Answer.)

*To the Rev. the Dean and Chapter, the Chancellor, the Archdeacon, and Clergy of the Archdeaconry of Chester.*

My Reverend Brethren,

I HAVE just received your Valedictory Address, and have read it with feelings, which I want words to describe.

Aware, however, as I fully am, how much I stand indebted, on this occasion, to your partiality and kindness, yet should I be wanting to myself, if I did not acknowledge, that during the happy period of my connection with you, it was the anxious wish of my heart, to fulfil all the

duties of my important station, to the best of my ability and power.

Many as have been the blessings showered down upon me by an all gracious Being, yet is there none which I look back upon with more devout and humble gratitude, than my having been placed in a situation, which afforded me such abundant opportunities and means, for active and useful employment. That my endeavours were rendered productive of that good, which I sought for, and which you assure me they did accomplish; this, my Reverend Brethren, was, in a great degree, owing, under Divine Providence, to your friendly assistance, your kind and zealous co-operation. Judge then, at this moment of separation, what must be the regrets of a mind, not insensible to kindness. But, though my official connection with you here terminates, yet be assured of my never ceasing respect and affection: and accept all that I can now offer, my most ardent hope and prayer, for your welfare and happiness, temporal and eternal.

Geo. H. BATH and WELLS.  
*Palace, Wells,*  
*July 13, 1824.*

### *Society for Promoting Christian Knowledge.*

#### *Newbury District Committee.*

THE Tenth Anniversary Meeting of the Newbury District Committee, of the Society for Promoting Christian Knowledge, was held on Wednesday, July 21, and we are happy to add, that the interest which this excellent Institution has excited, so far from declining, is, if we may judge from the attendance on Wednesday, evidently increasing. The company assembled at the Mansion house at breakfast, was more numerous than upon any former occasion: almost every family resident in the neighbourhood honoured the meeting with their presence; and accompanied by the Mayor and Corporation, the Bishop of Bristol, the Archdeacon of Berks, and the Stewards, (J. A. Houlton, Esq. G. H. Cherry, Esq. M.P. the Rev. Dr. Penrose, and G. Porcher,) proceeded in a body to the Church, where the Bishop of Bristol delivered a most judicious and appropriate discourse. At the conclusion of

the service a collection was made at the doors of the Church, amounting to 64*l.* 4*s.* 6*d.*

The Bishop, attended by the company, then adjourned to the National Schools, where his Lordship examined the children, and distributed rewards, accompanied with a suitable address, amongst the most deserving.

At four o'clock a very large party met the Bishop, at the Pelican Inn, at dinner; J. A. Houlton, Esq. taking the chair: and every one present expressed the highest satisfaction at the proceedings of the day. Upon the health of the Rev. S. Slocock, the Secretary, being given from the chair, that gentleman rose and made the following reply.

*Mr. Chairman, my Lord, and Gentlemen,*

I should be formed of very impenetrable materials, did I not sensibly feel the honour which I have just received at your hands. During the last ten years, this expression of your approbation has been many times repeated: and the only diminution of the complete gratification which I should otherwise experience, is occasioned by the apprehension that my services may not have deserved the distinction, by which you, of your kindness, have been pleased to mark them:—at all events, no greater stimulus than your commendation will be required to animate my future exertions.

It affords me unfeigned satisfaction to be enabled to inform you, that the receipts of that excellent Institution, of which you have this day proved yourselves to be such generous and efficient supporters, have exceeded by no less a sum than nearly three thousand pounds those of the year preceding: the income of the Society, at Lady Day, 1823, having been 57,714*l.* 19*s.* 11*d.*, while, at the corresponding period in the present year, it had reached 60,607*l.* 4*s.* 2*d.* This statement cannot fail to be received with the purest satisfaction by those who are aware of the close and intimate alliance of this Society, with the Church, and who take an interest in the prosperity of the established religion of our country.

Nor have we less powerful reasons to congratulate ourselves on the degree of success which has hitherto attended our anniversary meetings: and while, as upon the present occasion, the Prelates and Dignitaries of the Church condescend to



honour us with their patronage, and, even at the expence of great personal inconvenience, to develop, and recommend our claims; while we continue to be distinguished by the countenance and support of so large a majority of our neighbours; we may, without presumption, consider ourselves no inefficient auxiliaries, no degenerate descendants of our venerable parent.

Yet amidst the many subjects of grateful recollection to which, at the present moment, we cannot but revert, there is one of melancholy, and of regret, which will force itself upon the notice, and awaken feelings of no ordinary painfulness. You will anticipate my allusion, before I can pronounce the mournful occurrence,—the death of one, of honoured name, and honoured memory,—of one, who, two years since, ably and energetically pleaded that cause, which has this day found so enlightened an advocate in the distinguished Prelate now present\*,—I mean the death of Mr. Rennell.

His removal, especially at a time when almost every day produces some fanciful experiment in science, or some extravagant speculation in religion, (evidencing the lamentable aberrations of the human intellect, rather than substantial improvement in knowledge, or advancement in genuine piety,) must be considered as a most afflictive calamity, not only to the Church of England, but to the Church universal. For whether the perversions and artifices of Unitarianism were to be exposed †; the monstrous theories of Materialism to be refuted ‡; the audacious attacks of open and avowed Infidelity to be repelled §; the rights of our Church, and the character of our Clergy to be vindicated and defended ||; or the wildness and puerility of Enthusiasm to be repressed and corrected, he was ever at hand, the unshrinking and able champion of truth.

In offering this most imperfect tribute of respect to his memory, I have confined myself to the notice of that distinguished and acknowledged reputation, which his valuable writings have so fully established.

\* The Bishop of Bristol.

† See "Animadversions on" (what is insidiously and most untruly called) "an Improved Version of the New Testament."

‡ See "Remarks on Scepticism as it is connected with Organization and Life."

§ See "Proofs of Inspiration," &c.

|| See "A Letter to Henry Brougham, Esq. M.P."

REMEMBRANCE, No. 68.

What he was in his earlier years, those who were his associates at the illustrious seminary in which he received his education, can more correctly describe. How brilliant his career at the University to which he afterwards removed, the Right Reverend and Reverend Professors\* now before me, and his contemporaries, can more satisfactorily testify. What he was in domestic life, his afflicted relatives can feel, but cannot venture to detail.—"*Curæ leveſe loquuntur, ingentes ſtupent.*" In familiar intercourse, how unassuming, how single-hearted and sincere, those who enjoyed his society are alone competent to relate.—What he was as a minister, how indefatigable, how ardent, how tender, and conciliating, his attached and sorrowing flock can most gratefully explain. What he was as a Christian, that awful day will disclose, when springing from the shackles of the grave, and shaking off the defilements of mortality, he shall stand in the presence of Him whose religion he had so conscientiously embraced, and so courageously defended, and in whose faith and fear he lived and died.

Only eleven months have elapsed, since he occupied, though on a different occasion †, the chair which I now so unworthily fill, apparently in the full possession of health, and strength unimpaired, and with the prospect of length of days before him. His course has been short indeed, but in its progress it was illustrious, and its close was gilded with the brightest tint of departing day.

I request you to accept my thanks for the patience with which you have endured this interruption; and at the same time I beg to express my sincere and undissembled regret, that the task, which I have perhaps so presumptuously undertaken, and which I have so inadequately discharged, had not devolved upon one more highly gifted; for a subject of more affecting interest than the premature and lamented removal of this burning and shining light, cannot engage the attention of his surviving brethren.

— "Animam

" His saltem accennulem Donis, et fungar inani

" Munere "

\* The Bishop of Bristol, Regius Professor of Divinity; and Mr. Turton, Lucasian Professor of Mathematics in the University of Cambridge.

† The Visitation of the Lord Bishop of Salisbury.

*Address from the Vestry of St. Martin-in-the-Fields to the Venerable the Archdeacon of London.*

THE following Address was unanimously voted by the Churchwardens and Vestrymen of the Parish of St. Martin-in-the-Fields, to the above distinguished individual, upon his resignation of that Living, in consequence of his preferment to the Vicarage of Kensington. The value of this testimony will be better appreciated, when we state that among those who signed it as Vestrymen, were the Earl of Liverpool, the Duke of Northumberland, Sir Edmund Antrobus, Sir Coutts Trotter, Mr. A. B. Drummond, Mr. R. H. Cox, &c. It was presented by a Deputation on the 13th July. As a further proof of their regard and esteem, the Vestrymen unanimously voted him a piece of plate of the value of One Hundred guineas :—

" To the Venerable Joseph Holden Pott, A.M. Archdeacon of London, and Vicar of the Parish of St. Martin-in-the-Fields.

" We, the Churchwardens and Vestrymen of the Parish of St. Martin-in-the-Fields, are most anxious, before you depart from among us, to express the strong feelings of admiration, respect, and affection, which every part of your conduct, since you have held the Living of this Parish, has excited in our breasts. Regarding you, Sir, as we do, we are bound to rejoice at any event which may tend to your advantage and increase your happi-

ness; but when we recollect the highly exemplary manner in which you have, for nearly twelve years, discharged the many arduous and important duties of your sacred function—the zeal with which you have promoted, and the liberality with which you have supported, every plan to afford instruction and assistance to the poor—your unwearied exertions in visiting the sick, consoling the friendless, and relieving the distressed—in a word, your truly paternal and benevolent conduct to all your Parishioners—we cannot but deeply, most deeply, lament our loss. While we thus, Sir, express what we know must be the sentiments of every individual in the Parish, we, who have been fortunate enough to enjoy frequent, indeed constant, opportunities of personal intercourse with you, are particularly called upon to offer you our grateful acknowledgments for the kind attention and uniform courtesy, which we have, upon all occasions, experienced from you; and allow us, Sir, to add, that our regret for the loss of so excellent a Pastor is greatly heightened by the consideration that we are each of us at the same time deprived of a most invaluable friend. These, Sir, are not expressions of form—this is not the language of flattery—we speak the genuine feelings of our hearts—feelings which we should be insensible if we did not possess, and unjust if we did not avow.

" And now, Sir, while we perform the painful task of bidding you farewell, we can most truly assure you, that your memory will always be cherished among us with veneration, and with the warmest affection; and that our most fervent prayers will constantly be offered up for your happiness.

" Vestry Room, July 13, 1824."

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SOME ACCOUNT OF THE  
**LIFE OF THE LATE REV. THOMAS RENNELL, B.D. F.R.S.,**  
VICAR OF KENSINGTON, &c.

THE much lamented subject of this brief Memoir was born at Winchester, in the year 1787, of a family remarkable in more than one generation, for talent and virtue. His paternal grandfather was the Rev. Thomas Rennell, M.A. Prebendary of Winchester, a man distinguished by his learning and piety.\* His

grandfather, on the mother's side, was the celebrated Judge Blackstone. His father, whose bitter portion it is to be the survivor of so excellent a son as few fathers are blessed with\*, is the present

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\* See the Dedication to his Memory, of Discourses, by his son Thomas Rennell, D.D. Master of the Temple. 2d Edit. 1801.

\* One is here reminded of the noble strain in which an ancient Roman, while he complains of the same hard lot, consoles himself, however, with the same hope of a blessed re-union, by which the Christian father, on far surer grounds, is supported. "O præclarum diem, cum ad illud divinum animarum concilium

venerable and eminent Dean of Winchester, and Master of the Temple. Under the care of such a parent, and of a mother (also his sad survivor) every way worthy of her father and her husband, the great natural talents of their eldest son had no ordinary advantages of direction and encouragement. When therefore, following his father's steps, he was sent at an early age to Eton, and placed upon the foundation there, he immediately assumed that high place among his contemporaries, which he ever afterwards maintained. The memory of his name and honours is still fresh in that famous and flourishing nursery of learning; and many are they who can well remember what vigour of conception and rapidity of execution even then marked his efforts; and how often his exercises were selected from the rest for the first rewards and distinctions of the school. That remembrance, indeed, is now embittered with pain and regret; but yet there is a pride in having been the school-fellow and competitor of Rennell, which they who have a claim to it, will cherish till the generation which has been so soon deprived of his society and services, shall have passed away.—When he was high in the school, though there were yet many in it his seniors, two prizes were proposed by Dr. Claudius Buchanan to Eton, among other places of education, for the best compositions in Greek and Latin verse, on subjects

cætumque proficiscar, et cùm ex hæc turbâ et colluvione discedam! proficiscar enim non ad eos solum viros, de quibus antè dixi, sed etiam ad *Catonam meum*, quo nemo vir melior natus est, nemo pietate præstantior: *cujus a me corpus crematum est; quod contra decuit ab illo meum. Animus verò non me deserens, sed respectans, in ea profectò loca discessit, quò mihi ipsi cernebat esse veniendum. Quem ego meum casum fortiter ferre visus sum; non quòd æquo animo ferrem; sed me ipse consolabar, existimans non longinquum inter nos digressum et discessum fore.*—Cato apud Cie. de Senect.

relating to our possessions and prospects in the East. On this occasion the Greek prize was adjudged to Rennell, for a Sapphic Ode on the Propagation of the Gospel in India, which left the performances of his rivals far behind; and which, even in the field of academic competition, might have been not less successful. One more of his school compositions seems to demand notice, since its subject, 'Pallentes Morbi,' will now give it a melancholy interest with those who may happen to possess copies of it, for a few were printed for private circulation among his friends. It exhibits in highly classical and poetical colours, the most remarkable characteristics of the various maladies which are principally instrumental in bringing man to 'his long home.' Little did he who now offers this very unworthy tribute to the memory of an old and most faithful friend, think, when first he read the following description, that not many years would elapse, before it would be realized in its author.

—“Marasmus

*Corda minutatim radit; quatit arida fauces*

*Tussis, et inclinat demisso vertice languor. Jamque adeò macies, nullis vincenda ciborum*

*Auxiliis, et difficili vix progrediens pes*

*Conatu, incertoque natantia lumina visu Spem, fuerit quæcunque, secant. Illa ultima vite*

*Lux tremuit, æternis jamjam extinguenda tenebris.*

• • • • •

*Vix, inter lacrymas, atque irrita vota parentum,*

*Erigeris paulum, risque animante, lepores Scintillant supremum oculi.”*

It ought not perhaps to be here omitted, that while the subject of this sketch was at Eton, a periodical work, entitled 'The Miniature,' (having the 'Microcosm' for its prototype) was conducted by him and three of his contemporaries. Of this publication, which went through two editions, it is enough to say,

that, considered as the production of boys, which it exclusively was, it is a striking evidence of early genius and acquirements; and that the papers in particular, which the letter affixed to them marks as Rennell's, exhibit a strength of intellect, and an elevation of thought, far beyond his years. It was indeed the manliness of his understanding and taste by which, at this period of his life, he was chiefly characterized. In this respect it may be said of him, that he was never a boy. His views and notions, whether intellectual or moral, were not boyish; the authors who were his chosen favourites and models, were not those whom boys in general most admire and imitate: every thing, in short, indicated that early ripeness which too often, as in his case, is found to be the forerunner, and as it were the compensation, of early decay. Nor was he less exemplary in conduct than eminent for talents and proficiency in learning. Deeply impressed from his very childhood with sentiments of genuine and practical piety, he was habitually virtuous upon religious principles, and exhibited in his life lucid proof that power of mind finds its best ally in purity of heart, and that genius and licentiousness have no natural union with each other.

In 1806 Mr. Rennell was removed, in the regular course of succession, from Eton, to King's College, Cambridge; and here the excellent gifts and qualities which had already more than begun to open themselves, found ampler space for expansion and luxuriance. He brought with him indeed from school the somewhat questionable advantage of a very high reputation: but his course in the University only proved how well he had earned his title to it.

Ἀλὴν ἀριστεύειν, καὶ ὑπείροχον ἱμμεναὶ  
ἄλλων,

Μηδὲ γίνος πατέρων αἰσχυνόμεν,

was still his motto and his practice: still 'whatsoever things are true,

whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, in these things' it was his habit and delight to 'think upon' and pursue. In 1808 Sir William Browne's annual medal for the best Greek ode was adjudged to Mr. Rennell's beautiful composition on '*Veris Comites*;' in which he has touched, with exquisite simplicity and pathos, upon man's mortal and uncertain state, in allusion to the recent and untimely death of Lord Trafalgar, the heir of the family of Nelson, a student in the same University with himself. In himself alas! the passage has now been most affectingly verified. During the period of his residence at Cambridge, and occasionally afterwards, he was also a contributor to the '*Museum Criticum*,' published at irregular intervals by some eminent scholars of the University. He was, in a word, unceasingly active, always engaged in honourable and useful pursuits. But all his studies had a tendency to that sacred profession for which he ever entertained a strong predilection, and to which, from a well-grounded conviction of his fitness for it, he had long determined to devote himself.

Accordingly, soon after taking his Bachelor of Arts degree, he entered into holy orders, under a deep sense of the heavy responsibility which he was incurring; and firmly resolved, by the Divine Grace, to do the full work of an Evangelist, and give up his time and talents unreservedly to the ministry—a resolution which God enabled him strictly to fulfil. He was then immediately appointed by his father to the office of Assistant Preacher at the Temple, for which he was singularly qualified, and in which he acquitted himself in a manner altogether equal to the expectations which had been formed of him, and worthy of the eloquence which his

father had for a long series of years displayed in the same place. Nor was it long before an opportunity was afforded him of manifesting, in another way, his professional zeal and ability. A bold attempt to wrest Scripture to their purpose was made by those the tendency of whose creed is to divest the Gospel of Christ of its most distinguishing and vital doctrines, and reduce it to a 'corpus sine pectoribus,' in the publication of "An Improved Version of the New Testament," accompanied with an introduction and notes. The principles of its authors are thus summed up by Mr. Rennell—"No Redeemer nor Intercessor, no Incarnation nor Atonement, no sanctifying nor comforting Spirit is to be found in their creed; both heaven and hell, angels and devils, are equally banished from their consideration\*." But of this new attack upon "the faith once delivered to the saints" he was not content to be an inactive witness. In 1811, under the modest title of "A Student in Divinity," he put forth '*Animadversions on the Unitarian Translation or Improved Version of the New Testament.*' In this acute and learned tract he exposed in a concise, but remarkably clear and satisfactory manner, the principal of those "unwarrantable interpretations, artful sophisms, and palpable contradictions," with which both text and comment of the improving translators abounded. Had the even then respectable name of Mr. Rennell been prefixed to this publication, it would probably have had a more extensive circulation. But the author was not concealed from those who took a particular interest in such matters: and their attention and hopes were in consequence earnestly directed to one, who, in such early youth, had shewn himself so able a champion for 'the truth as it is in Jesus.'—About this time too, he undertook the important and laborious charge of the Editorship of

the 'British Critic,' a work which has long stood forward in support of religion and virtue; and presented a steady and successful resistance to infidelity on the one hand, and fanaticism on the other. He was himself also a frequent contributor to its pages. Thus was he at once, both in the pulpit and by his pen, actively engaged in promoting the glory of God, and the well being of his fellow-creatures.

It was not likely that merit thus pre-eminent would escape the notice of so vigilant a guardian of religion, and so conscientious a patron of those who distinguished themselves in its support, as the then and present Bishop of London. Accordingly in 1816 he called Mr. Rennell from the Temple to a station of no ordinary consequence, the vicarage of Kensington. Hitherto his public ministry had been confined to the preacher's office: the care of a populous and important parish was now added; and high as was the reputation which in the former capacity he had acquired, it was yet to receive a great accession from the exemplary diligence and powerful effect with which he discharged the arduous and manifold duties that now devolved upon him. It must suffice, however, at present to say, that in this discharge he was unwearied and unremitting; till it pleased that Providence which gives and takes away for reasons equally wise, to deny to his flock the longer continuance of services, which, both temporally and spiritually, were indeed a blessing.

In the same year Mr. Rennell was elected Christian Advocate in the University of Cambridge, a choice for which the world owes a debt of gratitude to those who made it, since it gave occasion to two of his most valuable productions; which, however, are too well known, to require that a particular account should be given of them here. The first was entitled '*Remarks on Scepticism, especially as it is connected with the Subjects of Organi-*

\* Preface to '*Animadversions.*'



zation and Life; being an answer to the Views of M. Bichat, Sir T. C. Morgan, and Mr. Lawrence, upon those points.' To the studies of anatomy and medicine Mr. Rennell had always been attached. He never indeed suffered them to interfere with matters which more properly belonged to him; but he delighted to turn to them at intervals as sources of rational amusement and useful knowledge, and above all as auxiliaries to piety: and had attended a regular course of anatomical lectures, under an eminent surgeon of the metropolis. When therefore he saw, in the schools both of Paris and London, medical science made the handmaid of irreligion, and observed in particular "a considerable advance of sceptical principle upon the subjects of organization and life," the doctrine of materialism paving the way for infidelity and atheism, he thought that he could not better discharge the duty which from "the office he held in the University," he owed to it and the world, than "to call the attention of the public to the mischievous tendency of such opinions."—"To detect, therefore, the fallacies, and expose the misrepresentations" by which "both at home and abroad, those opinions were advocated, and to reconcile the views of the philosopher and the Christian," was the design of his Remarks. Of all his works this is the most masterly, and the most popular. It is a work "which (as Johnson said of Burnet's account of the conversion of Rochester), the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety." It foils the sceptic at his own weapons, and makes him feel that reason and philosophy are not for him, but against him, in the great question of natural and revealed Religion.

Nor was its success disproportionate to its merit. First published in 1819, it is now passing through its sixth edition; and by it its author, though "dead, yet speaketh."

"It may be hoped, indeed, (to adopt his own eulogy of another), that his voice will yet be heard in those quarters where libertine principles, infidel opinions, and vicious practices prevail; and that this voice may awaken, convince, and save. It is thus that, even in his grave, the servant of the Gospel is daily increasing his account for good in the Book of God\*."

A remarkable proof of the impression which this publication produced, was afforded by the fact that an attempt was made by certain persons, whose principles were exposed in it, to exclude Mr. Rennell from the Royal Society, for admission into which he was about that time proposed. This attempt, however, as might have been expected, only served to shew the impotent hostility of its authors, and more fully to set off the triumph of religion.

The other work which Mr. Rennell sent forth into the world, in his capacity of Christian Advocate, was entitled "*Proofs of Inspiration, or the Grounds of Distinction between the New Testament, and the Apocryphal Volume: occasioned by the recent publication of the Apocryphal New Testament by Hone.*" In this work, the first edition of which appeared in 1822, he has exposed and repelled, in a very luminous and decisive manner, the insidious attack made upon the authority of the New Testament itself, through the medium of the unauthorized contents of the Apocryphal volume. He has clearly pointed out the broad line of everlasting distinction between the two volumes, proving, both from external and internal evidence, the inspiration of the one, and the want of all just pretensions to it in the other. He has thus provided a very valuable manual for the use of those who may have need of compendious, yet satisfactory information, as to the grounds on which the Canon of the New Test-

\* Rennell's Introduction to Munter's *Conversion of Struensee*.

tament was framed; and furnished a simple yet sure test for the separation of the human "reveries and impostures" of the earlier ages of Christianity from the genuine productions of divine truth.

In 1823 he was promoted by the Bishop of Salisbury, to whom he had been for many years Examining Chaplain, to the Mastership of St. Nicholas's Hospital, and the Prebend of South Grantham, in the Church of Salisbury. And in the same year he shewed how well he deserved such promotion, by a most able and seasonable defence of the Church and Clergy against a systematic series of attacks directed against their property and character, by enemies of no inconsiderable importance. This was done in the form of *A Letter to Henry Brougham, Esq. M.P. upon his Durham Speech, and the three Articles in the last Edinburgh Review, upon the subject of the Clergy*. And never was a more triumphant appeal made to the wisdom and justice of mankind. But great as was the effect of this excellent pamphlet, it is certainly to be regretted that the author was not induced to prefix his name to it, at least in the second edition, since it could not have failed to have been thereby more generally known, and more extensively circulated.

Besides the publications already noticed, Mr. Rennell sent to the press two excellent sermons, one in 1820, entitled *The Value of Human Life under the Gospel*, and preached before the Corporation of the Trinity-House; the other in 1822, entitled, *The Unambitious Views of the Church of Christ*, and preached at the Anniversary of the Sons of the Clergy. He also preached, but did not publish, the Warburtonian Lectures at Lincoln's-inn.

But the course of this admirable man was now fast drawing to its close, and that too at a time when the full blaze of prosperity had just opened upon it. In the autumn of 1823, he was united by marriage to a very amiable and excellent lady,

the eldest daughter of the late John Delafield, Esq. of Kensington. At this period, indeed, his cup of blessings was full to the very brim. Surrounded "by troops of friends," bound to him by the strongest ties of esteem and gratitude; honoured for his talents, and learning, and virtue, by those even who were personally unacquainted with him; possessing, in a singular degree, the respect and affection of his parishioners; placed in circumstances of affluence sufficient for the indulgence of every reasonable desire; and having before him the certain prospect of rising to the highest rewards and distinctions of his profession — to this rare assemblage of felicities he now added the invaluable jewel of domestic affection. But the seeds of decay and dissolution were at this very time rapidly working within him. "O fallacem hominum spem, fragilemque fortunam, et inanes nostras contentiones: quæ in medio spatio sæpe franguntur et corruunt, et antè in ipso cursu obruuntur quàm portum conspiciere potuerunt\*!" Not many weeks after his marriage, Mr. Rennell was attacked by a fever, from which he was for some time in imminent danger. Nothing could exceed the earnest and affectionate solicitude which on this occasion was manifested by persons of all ranks, particularly by his parishioners, whose attachment had so lately displayed itself, in a very different manner, by a public entertainment given in honour of his happy marriage. From the immediate attack of the disease he recovered; but the utmost efforts of his medical attendants, who joined the most zealous assiduity of friendship to the highest professional skill, were unavailing to counteract the fatal effects which were left behind. A gradual decline ensued, interrupted indeed by occasional rallyings of his constitution; which, added to the vivacity of spirits, and vigour of intellect still exhibited by

\* Cic. de Orat.

him, served to keep alive in his family and friends hopes, which, alas! were soon to be dashed to the ground for ever. But while his body languished, his mind still was active; and anxious that no part of his life should be without its fruits, he employed the intervals of ease which were afforded him, in preparing a last tribute to the holy cause which he had so earnestly embraced, and so effectually supported. *Munter's Narrative of the Conversion and Death of Struensee*, first translated from the German into English, in 1774, was a book upon which he had long and justly set a very high value, as admirably calculated for the counteraction of irreligious and licentious principles. As therefore it had become scarce, and was but little known, he thought that he should render good service to the world, by introducing it anew to public notice. This he accordingly did, by putting forth a new edition of it, (which he only just lived long enough to complete), with notes, substituting English books for the German ones, recommended by the original, and with a short, but useful, and very impressive introduction, breathing the purest spirit of piety and benevolence. "Illa tanquam cyenea fuit divini hominis vox\*." The time of his departure was at hand: "He had fought the good fight, he had finished his course; he had kept the faith." Henceforth there was laid up for him "a crown of righteousness." He had now fallen into a confirmed and hopeless atrophy; and having vainly tried the effects of sea air, had retired into the bosom of his family at Winchester, where at length he expired in peace, on the last day of June, 1824. "The close of his life (they are the words of a suffering witness, who, it is hoped, will pardon their introduction here) was in perfect unison with the whole preceding tenor of it; and his pious serenity, resignation and benevolence in his last moments, were never surpassed. In the ex-

tremity of bodily weakness and exhaustion, he said, 'I am supported by Christ.' And so he departed 'to be with Christ;' to have his portion with the 'good and faithful servants' of the Lord; to 'shine' with the wise, 'as the brightness of the firmament, and with them that have turned many to righteousness, as the stars for ever and ever.'

He was buried, with the greatest privacy, in Winchester Cathedral, a place to which from his earliest years he was singularly attached; a few only of his nearest relations and most intimate friends attending his remains to the grave. The shops were shut in Kensington on the day of his funeral: on the preceding evening a meeting of the inhabitants was held, at which it was resolved to erect a monument, in memory of his worth, and of their sense of the loss which they had sustained: and mourning was put on by the principal parishioners. On the Sunday following a funeral sermon was preached in the parish church by his successor in the Vicarage, Archdeacon Pott—a successor such as he himself would have chosen, and for whom he entertained the most sincere respect and regard.—It deserves to be mentioned, that he derived peculiar comfort and satisfaction from having it in his power, not many days before his death, to reward the long and faithful services of his curate, Mr. Taylor, by a living attached to his prebend of Salisbury: and he heartily thanked Providence for having prolonged his life till he had performed this act of gratitude and justice.

Of his character there is now little need to speak; since it may be collected from what has been already said. But a short notice of some of its most prominent points may not be deemed altogether superfluous.

His piety was sincere, fervent, and rational; equally removed from lukewarmness on the one hand, and enthusiasm on the other. No man had a deeper or more awful sense of the vital truths of the Gospel; no man relied with humbler confidence

\* Cic. de Orat.

upon the merits of his Redeemer, or more earnestly sought direction, and strength, and comfort from the Spirit of wisdom and holiness. No man at the same time saw more keenly through the delusions of fanaticism; or could better distinguish between genuine and counterfeit religion.

To the Church of England he was most zealously and steadily attached; because he believed it to be the Church of God; and the most effectual instrument under Providence, of maintaining and extending Christ's kingdom upon earth. But though he would sometimes express himself in strong general terms of its adversaries, he was ever ready to shew to them individually the most conciliatory kindness; and to make the largest allowance for what he would willingly regard as involuntary error. Fixed in his own faith, he knew not how to limit his charity for the wanderings of others.

In the pulpit he was earnest, eloquent, and persuasive. He managed a voice naturally weak and defective, so as to make it heard where many stronger ones would have failed. To vigour of thought, he joined a copiousness and force of language, a felicity of illustration, an impressiveness of manner, and a power of applying his subject to the conscience, which at once won the attention, and touched the heart. Though he would by no means keep back "the terrors of the Lord," where it was necessary to set them forth, it was by motives of love, rather than of fear, that he delighted to win men over to the Gospel of peace.

In the discharge of the social duties he was most exemplary. As a son, he was surpassed by none in the attentions of love and reverence: as a brother, he joined authority to kindness; as a husband—but in this capacity, alas! little more was permitted to him than to receive with affectionate gratitude the unwearied ministrations of tenderness. To his friends (and no man had more) his

attachment was, in a more than ordinary degree, warm and constant: and to them his death is no ordinary loss: to those in particular who were familiar with him from the days of boyhood, it has caused a void, which will never be filled up. Quick-sighted as he was in general, he was singularly blind in discerning their failings; at least he confined his discernment, in this case, most closely within his own bosom. To assist them by his counsel, or more active exertions, he was always forward; and would often indeed be looking out for, and promoting their interests without their knowledge. No occasional differences of feeling, or contentions of rivalry, were remembered by him for a moment, when a friend had need of his services. No zeal then appeared to him too ardent, no efforts excessive.

To the poor he was liberal, to the utmost extent of his means. He pursued indeed, in this respect, a practice, which all who would perform this duty habitually, will do well to imitate—the practice of regularly setting aside a certain portion of his income for charitable purposes.

In a word, when we contemplate the shortness of the career which this excellent man was permitted to run; when we remember the bright prospects of good to himself and others, which his untimely death has blasted, we have need of all that humility and faith can teach us, to learn unrepining submission to the will of an unsearchable Providence. But when we look at the large measure of practical piety and useful exertion which he was enabled to fill up within so short a period, we see abundant cause to bless the goodness which raised up so efficient a minister of truth and holiness, now departed this life in God's faith and fear; and to implore grace for ourselves, so to follow his good example, that with him we may be partakers of the heavenly kingdom, for Jesus Christ's sake.

## ECCLESIASTICAL PREFERMENTS.

- On Sunday, the 25th, the rev. C. Lipscomb, D.D. late fellow of New college, Oxford, Lord Bishop of Jamaica, and the rev. W. H. Coleridge, D.D. late student of Christ Church, Oxford, Lord Bishop of Barbadoes and the Leeward Islands, were consecrated at Lambeth chapel. The sermon on the occasion was preached by the rev. A. M. Campbell, M.A.
- Bull, J. B.D. to be a canon residentiary of Exeter; Patron, the LORD BISHOP.
- Blomfield, J. of Emmanuel college, Cambridge, to be one of the domestic chaplains to the Lord Bishop of Chester.
- Cobbold, E. M.A. to the rectory of Watlington, Norfolk; Patron, C. B. PLESTOW, Esq.
- Copleston, J. B. M.A. to be a prebendary of Exeter; Patron, the LORD BISHOP.
- Donne, H. vicar of Cranborne, Dorset, and rector of Boscombe, Wilts, to be domestic chaplain to the Dowager Marchioness of Salisbury.
- Empton, R. B.A. of St. John's college, Cambridge, to the perpetual curacy of West Butterwick, Lincolnshire.
- Gale, J. of Angersleigh, to be vicar of Taunton St. James.
- Goodenough, E. D.D. late student of Ch. Ch. head master of Westminster school, and sub-almoner to his Majesty, to the prebendall stall of Warthill, in the Cathedral church of York; Patron, his GRACE the ARCHBISHOP of YORK.
- Hodgson, very rev. Robert, D.D. dean of Carlisle, to be chaplain general to the Forces.
- Holmes, J. M.A. rector of Colesborne, to the perpetual curacy of Compton Abdale, Gloucestershire; Patrons, the DEAN and CHAPTER of BRISTOL.
- Hornman, G. E. M.A. vicar of Sonning, Berks, and domestic chaplain to the Marquis of Lothian, to the mastership of the Hospital of St. Nicholas, Salisbury; Patron, the LORD BISHOP of that Diocese.
- Jennys, L. to the perpetual curacy of West Dereham, Norfolk; Patron, the Rev. GEORGE LEONARD JENYNS, Prebendary of Ely.
- Jones, A. B.A. of St. John's college, Oxford, to be second master of the Cathedral school, Hereford; Patrons, the DEAN and CHAPTER.
- King, hon. and rev. Mr. to the rectory of Chesterford, Essex; Patron, the KING.
- Law, H. to the archdeaconry of Richmond, in the diocese of Chester; also to the rectory of West Camell, in the diocese of Bath and Wells; Patron to both preferments, the LORD CHANCELLOR.
- Lempriere, F. D. M.A. to the rectory of Newton St. Petrock, Devon, on his own petition.
- Lempriere, E. to the rectory of Meeth, Devon; Patron, F. D. Lempriere, M.A.
- Ley, C. late fellow of Balliol college, Oxford, and vicar of Bere Regis, Dorset, to be under master of Blundell's Free Grammar School, Tiverton.
- Marriott, G. P. vicar of Eynsford, Kent, and rector of Haseleigh, Essex, to be a minor canon of Canterbury cathedral.
- Metcalf, F. M.A. rector of Kirkbride, Cambridge, to the vicarage of Righton, in the East Riding of Yorkshire; Patron, Sir WM. STRICKLAND, Bart.
- Mirchouse, T. H. M.A. to the prebend of South Grantham, in the Church of Salisbury; Patron, the BISHOP.
- Moore, R. B.A. to the rectory of Cley, next the Sea, Norfolk.
- Parr, J. O. B.A. to the vicarage of Durnford, Wilts.
- Pott, J. H. M.A. archdeacon of London, to the vicarage of Kensington; Patron, the LORD BISHOP of LONDON.
- Richards, G. D.D. to the vicarage of St. Martin in the Fields; Patron, the LORD BISHOP of LONDON.
- Rogers, T. M.A. late fellow of Sidney Sussex college, Cambridge, to be head master of the Free Grammar School, at Walsall.
- Smith, J. B. head master of Horncastle Grammar School, to the rectory of Martin, near Horncastle; Patrons, the TRUSTEES of the late J. OLDFHAM, Esq.
- Sparke, J. H. M.A. prebendary of Ely, registrar of the diocese of Ely; steward of the Manor Courts; rector of Stretham, in the Isle of Ely; rector of Cottenham, in the same diocese; rector of Littlebury, Essex; and domestic chaplain to the Lord Bishop of Ely; to the chancellorship of the diocese of Ely; Patron, his father, the LORD BISHOP of ELY.
- Spry, J. H. minister of Christ church, Birmingham, to the ministry of the new church, erecting in Langham-place, London.
- Stebbing, H. B.A. to the perpetual curacy of Ilkeshall, St. Laurence, Norfolk.
- Taylor, H. of Kensington, and late of Lincoln college, Oxford, to the rectory of Stoke, near Grantham, Lincolnshire; Patron, the late Rev. Mr. RENNELL, Vicar of Kensington.
- Wilkinson, J. M.A. of St. John's college, Cambridge, sub-master of St. Saviour's Grammar School, Southwark, to be head master of the Grammar School, Aldenham, Herts.
- Wilson, W. D.D. fellow of Queen's college, Oxford, to the rectory of Oakley, in the county of Southampton, and also to the vicarage of St. Cross, in the town of Southampton; Patrons, the PROVOST and FELLOWS of Queen's College.



## UNIVERSITY OF OXFORD.

Degrees conferred, June 30.

**HON. DOCTORS IN CIVIL LAW.**—Hon. Lieut.-Gen. Sir Alexander Hope, M.P. K.G.C.B.; J. Fane, esq. M.P.; and P. Gell, esq.

July 2.

**DOCTOR IN CIVIL LAW.**—Rev. J. W. Fea, Magdalen.

**BACHELOR IN DIVINITY.**—Rev. W. Wheeler, Magdalen.

**MASTERS OF ARTS.**—Rev. J. Sneyd, Brasenose, and C. Porcher, esq. Oriel, grand compounders; A. Thomas, Worcester; rev. R. Smith, and C. Drewitt, Pemb.; rev. W. C. Risley, and rev. W. Bury, New coll.; rev. C. Candy, and rev. H. Gibbs, Lincoln; W. Beresford, St. Mary h.; rev. R. Sneyd, W. Hutchinson, and W. H. Walton, Brasenose; J. Harling, Magdalen; rev. T. Kitson, Exeter; C. Ross, esq. Christ Ch. M.P.; rev. R. Yarker, and rev. M. C. Bolton, Queen's; and rev. H. T. Powell, Oriel.

**BACHELORS OF ARTS.**—C. C. Barton, esq. Christ Ch. and J. T. Tamberlain, esq. Trin. grand compounders; A. W. Lechmere, and J. W. Henry, Pemb.; J. E. Gray, Christ Ch.; H. J. Passand, St. Alban h.; J. Horsford, Queen's; and W. Thorpe, Merton.

July 6.

**BACHELOR AND DOCTOR IN DIVINITY.**—Rev. R. Hewitt, Brasenose.

July 9.

**DOCTOR IN DIVINITY.**—Rev. W. Wilson, Queen's.

**BACHELOR AND DOCTOR IN DIVINITY.**—Rev. T. Knox, Brasenose.

**BACHELOR IN DIVINITY.**—Rev. W. H. Bury, St. John's.

**MASTER OF ARTS.**—Rev. T. Finlow, Wadham.

**BACHELOR OF MUSIC.**—B. Blyth, Magdalen.

**BACHELOR OF ARTS.**—F. E. Baker, St. Alban hall.

July 10.

**DOCTOR IN DIVINITY.**—Rev. J. Ingram, President of Trin.

**BACHELOR IN MEDICINE.**—C. J. Bishop, St. Mary hall.

**MASTERS OF ARTS.**—Rev. W. Williams, All Souls; rev. W. Lee, Brasenose; and J. Gray, Oriel.

**BACHELORS OF ARTS.**—Rev. W. Fanning, Magdalen hall; T. Mason, Christ Ch.; J. Sloper, Queen's; and T. Noel, Merton.

The whole number of Degrees in Act Term was—D.D. seven; D.C.L. incorporated one; B.D. eight; B.C.L. one; B. Med. one; M.A. eighty-three; B. Mus. one; B.A. eighty-nine; incorporated B.A. one; Matriculations, eighty-three; Regents for the year, two hundred and nine.

June 26.

The rev. James Ingram, B.D. rector of *Rotherfield Grays*, in this county, Anglo-Saxon professor from 1803 to 1808, keeper of the University Archives from 1815 to 1818, and late fellow of *Trinity college*, was approved by the Bishop of Winchester, the Visitor (on the nomination of the fellows) as president of that society. The living of *Rotherfield Grays* is in the gift of the president and fellows of the above college.

June 30.

Mr. John P. Lightfoot, B.A. Mr. Francis Fulford, both of *Exeter college*, and Mr. Martin, of *Oriel college*, were elected fellows of *Exeter college*, on the Devonshire foundation.

The rev. Thomas Finlow, B.A. and the rev. Charles J. Hume, B.A. scholars of *Wadham college*, were admitted fellows, and Mr. Edward Blencowe, Mr. Hill, and Mr. Griffith, were elected scholars of that society.

July 6.

A Convocation was holden, for the purpose of electing a Clinical professor in the room of Dr. Wall, deceased, when Dr. Bourne, late fellow of *Worcester college*, and Aldrichian professor of the practice of physic, was elected without opposition.

July 8.

Thomas Sweet Escott, B.A. of *Balliol college*, was elected fellow of *Lincoln college*.

July 10.

The last day of Act Term, the rev. Septimus Collinson, D.D. provost of *Queen's college*, was unanimously re-elected Lady Margaret's professor of divinity on the expiration of two years.

July 15.

James Garbett, B.A. of *Brasenose college*, was elected fellow of *Queen's college* on Mr. Michell's foundation, and John Atkinson Fulton, exhibitioner on the same foundation.

His Majesty's Gold and Silver Medals were adjudged as follow:—

*English Essay.*—"The vast and unlimited regions of learning should be frequently contemplated"—Mr. Wordsworth, a Gold Medal.

*Latin Verse.*—"Delphis oracula cessant:" Mr. Fisher, a Gold Medal.—"E prima Ciceronis in Catalinam Oratione:" Mr. Grant, a Silver Medal.—"From Demosthenes on the Crown:" Mr. Staepoole, a Silver Medal.

## CAMBRIDGE UNIVERSITY.

Degrees conferred July 1.

**BACHELOR IN DIVINITY.**—Rev. J. Morton, St. John.

**MASTERS OF ARTS.**—B. Haworth, and rev. W. Corbett, Trin.; rev. J. P. Newby and rev. J. D. Winlle, St. John; H. J. Petty, Jesus.

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**BACHELOR IN CIVIL LAW.**—M. R. De Mello, *Jesus*.

**BACHELOR IN PHYSIC.**—J. B. Steward, *Pemb. h.*

**BACHELORS OF ARTS.**—G. Chappell, *Trin.*; B. Donne, *Queen's*.

July 5.

**HONORARY MASTERS OF ARTS.**—Lord C. Paulet, *Clare h.*; Hon. T. Erskine, *Trin.*; Hon. T. De Grey, and Hon. J. Townsend, *St. John's*.

**DOCTOR IN PHYSIC.**—G. L. Loupell, *Caius*.

**BACHELORS OF ARTS.**—H. Meredyth, esq. H. F. S. Lefevre, and L. Gwynne, *Trin. college*.

July 9.

**DOCTORS IN DIVINITY.**—Rev. H. V. Bayley, *Trin.*; rev. H. K. Bonney, *Christ ch.*; rev. J. S. Hewett, *Downing*; and rev. G. Wilkins, *Caius*.

**DOCTORS IN CIVIL LAW.**—H. V. Salusbury, esq. *Trin.*; rev. D. G. Wait, and C. R. Prinsep, esq. *St. John's*.

**MASTERS OF ARTS.**—Davies, *St. John's*; J. Gedge, *Jesus*; W. Paynter, and R. Lyon, *Trin.*; T. B. Wilkinson, *C.C.C.*; J. Pope, *Queen's*; J. H. Pinder, *Caius*; R. Booth, and W. Spencer, *St. John's*; H. Melvill, *Pet.*; C. Craven, *St. John*; A. Veasey, *Pet.*; C. Green, *Jesus*; C. H. Townsend, *Trin. h.*; T. Hall, *King's*; T. K. Arnold, *Trin.*; J. Power, *Clare*; C. Barker, and J. J. Rawlinson, *Trin.*; S. Fennell, *Queen's*; J. P. Newby, *St. John*; F. D. Lempriere, *Trin.*; J. A. Johnston, *Magdalen*; H. Perkins, *Pet.*; A. Browne, *St. John*; J. Cantis, *Christ*; T. Tylecote, *St. John*; A. Ollivant, *Trin.*; W. B. Clarke, *Jesus*; J. R. Barker, *Christ*; T. Worsley, *Downing*; H. Harding, *King's*; H. Engleheart, *Caius*; J. W. Hubbersty, *Queen's*; J. D. Wintle, *St. John's*; W. Corbett, *Trin.*; S. Dowell, *Peter*; B. Haworth, *Trin.*; H. J. Perry, *Jesus*; G. Freer, *Emm.*; G. Styche, *St. John*; H. S. Beresford, *Clare*; J. C. Matchett, *St. John*; T. Wilson, *Emm.*; G. Goles, and T. Lewin, *Peter*; E. R. Mantell, *Emm.*; J. T. Knyfion, R. Graves, T. B. Western, and N. C. Barnardiston, *Trin.*; R. Andrews, *Emm.*; J. Hollams, *Peter*; W. T. Hadlow, *Trin.*; H. Rose, *St. John*; G. E. Whyley, *Trin.*; J. B. Cartwright, *Que.*; J. Jones, *Jesus*; J. Fawcett, *Clare*; E. Faulkner, and W. G. Faulkner, *Peter*; C. Mace, *Clare*; H. R. Bagshawe, *Trin.*; H. Studd, *Caius*; J. O. Secker, *St. John*; T. Griffith, *Trin.*; H. Jollye, *Jesus*; F. Barlow, *Trin. h.*; J. Hurt, and W. Godfery, *St. John*; H. T. Barn, and E. S. Bain, *Trin.*; J. Crowther, *Jesus*; W. J. Butler, *St. John*; B. Nicholls, *Peter*; G. S. Wilson, and J. E. Carr, *St. John*; G. E. Wood, *Queen's*; A. G. Gornwall, *Trin.*; J. K. Goldney, and E. Godfrey, *St. John*; P. Legh, *Trin.*; G. H. T. Far-

brace, *Christ*; J. Simpson, *St. John*; T. H. Key, *Trin.*; R. Cheslyn, C. P. Worsley, and P. Johnson, *Christ*; R. R. Glayton, *Caius*; W. F. Holt, *King's*; W. Worsley, *St. John*; A. Page, *Clare*; T. Linton, *St. John*; W. Jones, *Cath. h.*; J. T. Haylock, *St. John*; T. O. Rogers, *Trin.*; W. J. Hall, *C.C.C.*; T. B. Murray, *Pemb.*; Henry Turton, *Sid.*; S. J. Allen, *Pemb.*; J. B. Atkinson, *Sid.*; W. Trollope, *Pemb.*; R. Parkinson, *T.Chap. man*, and F. Close, *St. John*; A. Greaves, *Queen's*; J. Willis, P. Walthall, and T. Ainger, *St. John*; B. Peile, and T. W. Maltby, *Trin.*; T. Combe, *Peter*; J. H. Mandeville, A. Sandys, and J. Barnes, *Trin.*; J. E. Denham, *St. John*; R. F. St. Barber, *Cath. h.*; H. C. Cherry, *Clare h.*; T. H. Copeman, and A. Steward, *St. John*; J. H. Alt, *Cath. h.*; T. Paynter, S. Martin, and E. G. Monk, *Trin.*; W. Jardine, *Christ*; P. Cator, and T. H. Musgrave, *Trin.*; E. White, *C.C.C.*; E. Davies, and J. Macaulay, *Trin.*; W. H. Arndel, *Caius*; H. W. Blake, and A. B. Beevor, *C.C.C.*; C. Pym, *Trin.*; J. B. Crowe, J. Dobson, and M. Hare, *Pemb.*; W. James, *St. John*; N. R. Dennis, *C.C.C.*; W. Marshall, *St. John*; R. E. Hankinson, *C.C.C.*; J. Kennaway, *Trin.*; T. Swinburne, *St. John*; J. Milner, *Cath. hall*.

**BACHELOR OF ARTS.**—P. Donne, *St. John*.

June 28.

The annual Prizes of 15 guineas each, given by the Representatives in Parliament of this University, for the best dissertation in Latin prose, were adjudged as follows:—

Senior Bachelors—*An recentium ingenii vim insitam veterum Poetarum exemplaria promovent?* H. Thompson, *St. John's*; and W. H. Mariott, *Trin.*

Middle Bachelors—No Prize adjudged.

The following gentlemen were elected Barnaby Lecturers for the year ensuing:—

*Mathematical*—Rev. J. Lodge, *M.A. Magdalen*.

*Philosophical*—Rev. E. Bushby, *M.A. St. John's*.

*Rhetoric*—Rev. T. Green, *M.A. C.C.C.*

*Logic*—Rev. H. Kirby, *M.A. Clare h.*

July 1.

The rev. Dr. Moore, *St. John's college, Oxford*, vicar of *St. Pancras, Middlesex*; rev. W. Hughes, *M.A. of Magdalen hall*, and H. Rolls, *M.A. of Balliol college, Oxford*, were admitted *ex eundem* of this university.

July 3.

Mr. R. Pinkard, of *Caius college*, was admitted Bachelor in Physic.

Mr. W. Hodgson, *B.A. of St. Peter's college*, was elected a foundation fellow of that society.

July 5.

The rev. J. Cantis, M.A. was elected a foundation fellow of *Christ's college*; and Mr. G. S. Porter, B.A. was elected a fellow of that society, on the foundation of Sir J. Finch, and Sir T. Baines.

The right rev. J. Jebb, D.D. of *Trin. college, Dublin*, Lord Bishop of *Limerick*, was admitted *ad eundem* of this university.

## ORDINATIONS.

June 5.

By the Lord Bishop of Bristol, in the chapel of *Christ college, Cambridge*.

DEACONS.—W. P. Spencer, M.A. and T. W. Franklyn, B.A. *St. John's*.

By Lett. Dim. from the Bishop of Ely.

J. Buck, B.A. *Queen's*; E. G. Hamard, M.A. *Jesus, Camb.*

By Lett. Dim. from Bishop of Salisbury.

R. Ewing, B.A. *Trin. Dublin*.

By Lett. Dim. from Bishop of London.

T. Ferris, B.A. *St. John's, Camb.*

By Lett. Dim. from Bishop of Durham.

J. Ibbetson, B.A. *St. John's*; E. Cooke, Lit.

By Lett. Dim. from Bishop of Dromore.

F. Holmes, B.A. *St. John's Camb.*

By Lett. Dim. from Bishop of Norwich.

J. Whiting, B.A. *Queen's, Camb.*

By Lett. Dim. from Bishop of Chester.

B. Moore, B.A. *Jesus*; H. Chetwode, Lit.

By Lett. Dim. from Bishop of Exeter.

E. Pellew, B.A. *Oriel, Oxford*.

By Lett. Dim. from Bishop of Ely.

PRIESTS.—E. Miller, B.A. *Emmanuel*; E. Nepean, B.A. *Tryn.*; A. Veasey, M.A. *St. Peter's*; R. Twopeny, M.A. and L. Jenyns, B.A. *St. John's, Camb.*

By Lett. Dim. from Bishop of Chester.

W. R. Bewsher, *Trin. Camb.* and W. H. Prescott, M.A. *Brasenose, Oxford*.

June 13.

By the Lord Bishop of Peterborough, in the Cathedral.

By Lett. Dim. from the Bishop of *St. Asaph*.

DEACONS.—H. B. S. Harris, B.A. *Worcester, Oxon.*; R. C. H. Hotchkin, B.A. *Emm.*; R. A. Latargne, B.A. *Sidney*; R. Montgomery, B.A. *St. Peter's*;

J. Murray, B.A. *Cath. h. Camb.*; J. Sargeant, B.A. *Christ C. Oxon*; T. C. Thornton, B.A. *Clare h.*; J. W. Wake, B.A. *St. John's*; W. E. Evans, B.A. *Clare h. Camb.*

PRIESTS.—Hon. G. Spencer, M.A. T. Mercer, M.A. *Trin. Camb.*; T. J. Flesher, B.A. *Lincoln*; T. Watson, B.A. *St. Edm. h.*; H. T. Powell, B.A. *Oriel, Oxon.*

By the Lord Bishop of Norwich, in the Cathedral.

DEACONS.—W. W. Aldrich, S.C.L. *Trin.* h.; J. A. B.A. *Caius*; F. Barkway, Em. C. Borton, B.A. *Caius*; T. Brett, B.A. *Pemb. h.*; C. B. Brice, B.A. *Peterhouse*;

T. C. Colls, B.A. *Christ, Camb.*; D. Davies, B.A. *St. Edm. h.*; J. I. Eller; W. H. Everard, B.A. *Balliol, Oxon*; W. Fletcher, *St. John's*; T. Fulcher, B.A. *Sidney Sussex*; A. Herring, B.A. *Corpus Christi*; E. P. Hannum, B.A. *St. John's*;

G. H. Hine, B.A. *Sidney Sussex*; P. B. Jeckell, B.A. *Queen's, Camb.*; I. S. Litchfield, B.A. *Trin. Oxon*; J. L. Lagger, S.C.L. *Christ*; C. Marcon; J. W. Methold, B.A. *Trin.*; H. Mortlock; H. S. Neucatre, B.A. *St. John's*; J. Power, M.A. *Clare h.*; R. Richards, B.A. *Trin. Camb.*; J. Spry, *Magd. h.*; J. T. Trevelyan, *St. Mary h. Oxon*; H. T. Walford, B.A. *Cath. h.*; J. Warne, B.A. *Trin.*; T. West, *Christ, Camb.*; R. Wilde, B.A. *Trin. Dublin*.

PRIESTS.—F. P. Baker, B.A. *Caius*; J. Baker, S.C.L. *Trin. h.*; E. R. Beevor, B.A. *Corp. Christi*; C. H. Bennet, B.A. *Tr. Camb.*; W. R. Blake, B.A. *Merton, Oxon.*; E. G. Blyth, B.A. *Christ*; C. H. Browne, B.A. *Corpus Christi*; T. Brown, B.A. *Pemb. h.*; J. T. Butt, B.A. *Caius, Camb.*; E. Cobbold, M.A. *St. Alban's h. Oxon.*; T. Collyer, B.A. *St. John's*; C. M. Doughty, B.A. *Caius*; H. V. Elliott, M.A. *Trin.*; T. C. Fowler, B.A. *Jesus*; G. Gage, B.A. *St. John's, Camb.*; W. Gunthorpe, S.C.L. *New, Oxon*; G. A. F. Hart, M.A. *Christ*; T. Heath, B.A. *Clare h.*; H. Holloway, *St. John's*; J. R. Hopper, B.A. *Christ*; W. Howlett, B.A. *Trin.*; G. Jeckell, B.A. *Corpus Christi, Camb.*; W. Kingdon, *Exeter, Oxon*; A. Langton, *Down, Camb.*; C. Lawton, *Trin. Dublin*; R. Lowe, *St. John's, Camb.*; W. Mayd, M.A. *Exeter, Oxon*; D. R. L. Moxon, S.C.L. *Cath. h.*; W. F. Palteson, B.A. *Trin. C. Reynolds, B.A. Caius*; M. Seaman, *Queen's*; J. Waters; G. H. Webster, B.A. J. Whiting, B.A. *Queen's*; W. H. Wilkinson, B.A. *St. John's, Camb.*

By the Lord Bishop of Oxford, in Christ church cathedral.

DEACONS.—H. Duncombe, B.A. *All Souls*; C. G. Cotes, B.A. *Christ church*; D. Veysie, M.A. T. Henderson, B.A. and T. Littlehales, B.A. *Christ church*; F. C. Massingberd, B.A. *Magdalen*; E. Cole-ridge, B.A. *Exeter*; T. T. Churton, M.A. *Brazenose*; H. B. Bulleel, B.A. *Exeter*; J. H. Newman, M.A. and J. B. Ottley, M.A. *Oriel*; S. W. Cornish, B.A. *Exeter*; H. A. Woodgate, B.A. and J. J. Ellis, B.A. *St. John's*; J. C. J. Hoskins Abrahall, B.A. *Wadham*; and B. H. Banner, *St. John's*.

PRIESTS.—W. Colston, B. C. L. curate of *Broadwell*; B. D. Hawkins, M.A. *Pembroke*; C. J. Hume, B.A. *Wadham*; C. C. Clarke, M.A. *Christ Ch.*; T. H. Tragitt, M.A. *Corpus Christi*; T. H. Causton, *Christ Ch. vicar of Ambrosden*; H. W. Buckley, M.A. *Merton*; J. A. S. Atwood, B.A. curate of *Banbury*; B. H. Banner, B.A. *Wadham*.

June 27.

By the Lord Bishop of Lincoln, in the parochial chapel of *St. Mary-la-bonne, London.*

**DEACONS.**—W. F. Hamilton, *B. A. St. Peter's*; C. Lawson, *B. A. St. John's*; H. Cheals, *B. A. Pemb.*; W. H. Greene, *B. A. St. John's*; W. Fry, *B. A. Queen's*; S. Hazelwood, *B. A. St. John's*; G. Ellis, *B. A. Cath. h.*; M. Robinson, *B. A. Gonv. and Caius, Cambridge*; C. Norris, *B. A. Pemb.*; C. Langton, *B. A. Trin. Oxford*; C. C. Wheat, *B. A. St. John's, Cambridge.*

*From the Bishop of Ely.*

J. Holgate, *B. A. Trin. Cambridge.*

*From the Bishop of Chester.*

J. Swinburn, *B. A. Trin. Dublin*; T. Stringer, *B. A. Queen's, Oxford.*

*From the Bishop of Gloucester.*

H. Nelson, *B. A. St. Edmund h. Oxford*; S. Paynter, *B. A. Trin. Cambridge.*

*From the Bishop of St. Asaph.*

S. G. Gunning, *B. A. Brasenose*; L. Richards, *B. A. Jesus, Oxford.*

*From the Bishop of London, for the Colonies.*

M. G. Sarjant, *B. A. Queen's, Oxford*; J. R. Judge, *Lit.*

**PRIESTS.**—P. Johnson, *B. A. Christ, Cambridge*; A. Poole, *B. A. St. Edmund h. Oxford*; T. Barringer, *B. A. St. John's*; J. Longhurst, *B. A. Queen's*; C. Dudley, *Clare h. W. Hutchinson, B. A. Emm. R. R. Hutchinson, St. John's, Cambridge*; W. Lloyd, *B. A. Brasenose, Oxford*; J. Power, *M. A. Clare h. Cambridge.*

*From the Archbishop of York.*

D. F. Markham, *B. A. Christ Ch. Oxford.*

*From the Bishop of Ely.*

C. M. R. Norman, *M. A. St. John's*; E. G. Hamond, *M. A. Jesus, Cambridge.*

July 11.

By the Lord Bishop of Exeter, in the cathedral of that city.

**DEACONS.**—C. W. Ethelston, *B. A. Trin.*; J. Glencross, *B. A. Queen's*; and G. Kemp, *B. A. Trin. college, Cambridge.*

**PRIESTS.**—J. Hamilton, and J. Chichester, *B. A. Magd.*; G. R. Gray, *B. A. Caius*; M. N. Peters, *B. A. St. Peter's*; and J. Truman, *B. A. Cath. hall, Cambridge.*

#### MISCELLANEOUS INTELLIGENCE.

##### BERKSHIRE.

Died.—In the 81st year of his age, at his house in *Reading*, the rev. Wm. Milton, *M. A.* formerly fellow of *New college, Oxford*, and vicar of *Heckfield, Hants*, which vicarage he held for fifty-one years.—It is in the gift of the warden and fellows of *New college.*

##### BRISTOL.

Married.—At *Clifton church*, the rev. J. C. Helm, to Miss Blackwell, both of *King's Parade.*

#### CAMBRIDGESHIRE.

Married.—At *Conington*, the rev. Geo. Jeckell, *B. A. of Redgrave, Norfolk*, to Mary Ann, eldest daughter of Mr. Baldock, of *Conington.*

At *Cambridge*, the rev. Henry George Keene, fellow of *Sidney Sussex college*, assistant Oriental professor at the *East India college*, to Anne, third daughter of the late Charles Apthorpe Wheelwright, esq. of *Highbury.*

##### CHESTER.

Married.—The rev. Henry Tomkinson, rector of *Davenham*, and vicar of *Acton, Chester*, to Harriet Sophia, eldest daughter of Shakspeare Phillips, esq. of *Barlow hall, Lancaster.*

##### CORNWALL.

Died.—At *Penryn*, the rev. John F. Howell, *M. A.* canon of the *Cathedral church of Exeter.*

##### DEVONSHIRE.

Married.—At *North Tawton*, the rev. J. Phear, fellow and tutor of *Pembroke Hall, Cambridge*, to Catherine Wreford, eldest daughter of S. Budd, esq.

##### DORSETSHIRE.

Married.—The rev. A. Wayland, of *Lyme Regis, Dorset*, to Rebecca, eldest daughter of the late W. Robinson, esq. of *Piccadilly, London.*

##### GLOUCESTERSHIRE.

Married.—The rev. W. Wild, of *Chalford*, to Elizabeth, daughter of the late H. Walmsley, esq. of *Lancaster.*

##### HANTS.

At *Odiham*, the rev. T. Salmon, *B. D.* formerly of *St. John's college, Cambridge.*

##### HEREFORDSHIRE.

Died.—At *Hereford*, in his 64th year, the rev. W. Tremayne, vicar of *All Saints*, in that city. The living is in the gift of the dean and chapter of *Windsor.*

##### LANCASHIRE.

Married.—The rev. Richard Fletcher, of *Darwen*, to Jane, eldest daughter of Price Watkins, esq. of *Shrewsbury.*

##### LEICESTERSHIRE.

Died.—At *Eastwell*, the rev. John Faithfull, vicar of *Warfield, Berks.*

##### LINCOLNSHIRE.

Married.—At *Barton on Humber*, the rev. J. B. Graham, *M. A.* of *Queen's college, Cambridge*, to Louisa, only daughter of the late R. Thorley, esq.

##### MIDDLESEX.

Married.—At *Mary-la-bonne church*, the rev. William Hicks, *M. A.* rector of *Whittington and Coberly*, in the county of *Gloucester*, and chaplain to the right hon. the Countess of Orkney, to Amelia Maria, widow of J. Elwes, esq. of *Marcham Park, Berks.*

At the same church, the rev. J. A. Ross, *M. A.* to Amelia Kezia, eldest daughter of the late Captain T. Blackburn.

At *St. Margaret's, Westminster*, the rev. W. Howlett, B.A. of *Trinity college, Cambridge*, to Frances, fourth daughter of Joseph Taylor, esq. of *Yarmouth*.

Died.—At *Uzbridge*, aged 61, the rev. Thomas, E. Bensley.

#### NORFOLK.

Married.—The rev. F. Barkway, of *Norwich*, to Mary Ann, daughter of the late Mrs. Cracknell, of *Fressingfield Hall*.

Died.—At *Lynn, Norfolk*, the rev. W. Winder.

#### NORTHAMPTONSHIRE.

Married.—The rev. Robert Williams, B.A. eldest son of the rev. Richard Williams, rector of *Great Houghton*, and prebendary of *Langford*, to Miss Newman, niece of the Recorder of *London*.

Died.—At *Clifton*, of which parish he had been curate nearly 40 years, the rev. E. Williams.

#### NOTTINGHAM.

Married.—By special license, by the very rev. the Dean of *Carlisle*, the hon. and rev. Henry Edward John Howard, youngest son of the Earl of *Carlisle*, prebendary of *York*, and M.A. of *Christ church, Oxford*, to Henrietta Elizabeth, daughter of J. Wright, esq. of *Mapperley*.

#### OXFORDSHIRE.

Died.—At *North Leigh*, aged 91, the rev. Dr. Johnson.

#### SOMERSETSHIRE.

Married.—At *Bath*, the rev. Charles Adams Williams, of *Pen-y-Park*, rector of *Langibby, Monmouthshire*, to Anne Maria, youngest daughter of the late Thomas Rhodie, esq. of *Liverpool*.

Died.—The rev. James Slade, vicar of *Winsford, Somerset*, and formerly fellow of *Emmanuel college, Cambridge*.

The rev. J. Townsend, perpetual curate of *St. James's, Taunton*.

#### SUFFOLK.

Married.—The rev. Jas. Orford, M.A. of *Chelmondiston*, to Miss Sarah Elizabeth Jennings, of *East Bergholt*.

Died.—At the Parsonage House, *Holton*, aged 81, the rev. William Colchester, rector of that parish 52 years.

#### SURREY.

Married.—At *Streatham*, the rev. W. Henry Mogridge, M.A. curate of *Pershore, Worcestershire*, to Miss Jones, of *Streatham*.

#### WARWICKSHIRE.

Died.—At *Rugby*, the rev. G. Loggin, M.A. chaplain, and one of the assistant masters at *Rugby school*.

#### WILTSHIRE.

Married.—At *Cricklade*, by the rev. J. Still, the rev. W. W. Phelps, M.A. fellow of *Corpus Christi college, Oxford*, to Octavia, daughter of the rev. J. Thaine Frowd, vicar of *Kemble*.

Died.—July 8, aged 65, deeply la-

mented by a numerous family and extensive circle of friends, the rev. Michael Rowlandson, D.D. of *Queen's college, Oxford*, and vicar of *Warminster*. The death of this excellent clergyman is a loss not only to his afflicted family, but to the Church, of which he was a true son—shewing himself, on all occasions, with a manly firmness, the zealous supporter of its orthodox principles. His exemplary discharge of all his duties, both public and private, seconded by the unaffected dignity of his deportment, established his influence on the hearts of his parishioners, and rendered him a valuable instrument for their good. All who knew him indeed could not but feel a respect for him, and those who knew him well, could not but love and esteem him. He possessed a strong masculine understanding, and was a very accurate scholar; as many can attest, who are indebted to him as the preceptor of their youth, and who must remember also, with gratitude, the faithful labour and pains which he bestowed on their instruction. The general respect which accompanied him was evidenced on a former occasion, when, on his quitting his residence at *Hungerford*, the inhabitants of that parish presented him with a valuable piece of plate, in testimony of their sense of his services—but the feeling with which he was regarded was particularly shewn on this last solemn occasion. At his funeral the shops of the town of *Warminster* were closed, and a great number of respectable persons followed his corpse to the grave. The Church would not contain the people who flocked to witness the mournful ceremony.

In his 60th year, the rev. Henry Good, M.A. rector of *Stockton*, and only son of the late rev. Henry Good, D.D. of *Wimborne Minster, Dorset*.

#### WORCESTERSHIRE.

Married.—At the *Berrow*, the rev. Stephen Thackwell, rector of *Birtsmorton*, to Miss S. Clarke, of the former place.

#### YORKSHIRE.

Married.—At *Bishopthorpe*, by his Grace the Lord Archbishop of *York*, the rev. William Venables Vernon, one of the canons residentiary of *York cathedral*, M.A. formerly student of *Christ Church, Oxford*, son of his Grace, and nephew of the Marquis of *Stafford* and Lord *Vernon*, to Matilda Mary, the youngest daughter of colonel William Gooch, and grand-daughter of Sir Thomas Gooch, bart. of *Benacre Hall, Norfolk*.

Died.—In his 83d year, the rev. Matthew Dixon, rector of *Thornhill*.

#### WALES.

Married.—The rev. John Lloyd, of *Cardigan*, to Miss Mathias.



## MONTHLY LIST OF PUBLICATIONS.

## DIVINITY.

A Sermon, preached at the Parish Church at Kensington, on the Sunday following the Funeral of the Rev. T. Rennell, B.D. late Vicar of that Parish, and Prebendary of Salisbury. By Joseph Holden Pott, A.M. Archdeacon of London. 8vo. 1s. 6d.

A Sermon, preached in Whitehall Chapel, on Sunday, June 20, 1824, at the Consecration of the Right Rev. C. J. Blomfield, D.D. Lord Bishop of Chester. By J. Lonsdale, B.D. Domestic Chaplain to his Grace the Archbishop of York. 4to. 2s.

An Inquiry into the Sense in which our Saviour Jesus Christ is declared by St. Paul to be the Son of God, in Two Sermons, preached before the University of Oxford. With observations on Mr. Belsham's Translation of St. Paul's Epistles. By J. H. Spry, M.A. Minister of Christ Church, Birmingham, and one of the University Select Preachers for 1824. 8vo. 4s.

A Sermon, on the Excellence of the Liturgy, delivered at the Annual Visitation, at Leeds, June 1824. By the Rev. C. Musgrave, M.A. Vicar of Whitkirk, Yorkshire, and Chaplain to the Right Hon. Lord Vernon. 8vo. 1s.

The Study of the Communion Service,

recommended as a Preparation for the Sacrament of the Lord's Supper, in a Plain Discourse after the Confirmation, in the Diocese of London, in May, 1824. By the Rev. C. Crane, D.D. F.S.A. Perpetual Curate of Paddington. 3d.

Christian Faith, illustrated by the Faith of Abraham; in a Sermon, preached at Wickham Market, April 14, 1824, at the Annual Visitation of the Archdeacon of Suffolk. By the Rev. G. F. Tavel, M.A. F.R.S. Rector of Campsey-Ash. 8vo. 1s. 6d.

The Present Prosperous State of the Country; a Sermon, preached before the Worshipful Company of Grocers, at the Church of Allhallows Staining, Mark-lane, July 16, 1824. By the Rev. W. H. Rowlatt, A.M. Reader at the Temple, and Domestic Chaplain to the Right Hon. Lord Gifford. 4to. 1s. 6d.

## BIOGRAPHY.

Memoirs, Anecdotes, Facts, and Opinions, collected and preserved by Lætitia Matilda Hawkins. In 2 vols. 8vo. 1l.

## POLITICS.

A Speech, delivered in the House of Peers, Thursday, June 10, 1824, on Occasion of the Third Reading of the Irish Tythe Composition Amendment Bill. By John, Lord Bishop of Limerick. 8vo. 3s.

## LITERARY INTELLIGENCE.

## WORKS IN THE PRESS.

The Rev. Dr. Wordsworth, Master of Trinity College, Cambridge, has in the press, "Who wrote *Icon Basilikê*?" considered and answered, in two Letters to his Grace the Archbishop of Canterbury.

The Rev. E. Berens has nearly ready for publication, a Selection from the Sermons of the late Right Rev. Theodore Dehon, D.D. Bishop of the Protestant Episcopal Church in the diocese of South

Carolina, for Young Persons in the higher and middle Classes of Society, in one volume 12mo. To which will be prefixed, a Sketch of the Bishop's Life; also some Account of the Origin and Present Circumstances of the Episcopal Church in the United States of North America.

Sermons and Charges, by Thomas Fanshawe Middleton, D.D. Lord Bishop of Calcutta, with Memoirs of his Life, by H. K. Bonney, D.D. Archdeacon of Bedford, are in the Press.

## NOTICE TO CORRESPONDENTS.

The letter of *Φιλαδέλφος*, in reply to W. T., is not sufficiently relevant to the point at issue.

*Marcus* is under consideration.

The *Canterbury Tale* of "A Modern" is certainly not according to the best taste. He will allow us, at any rate, to plead "*Mallem errare cum Platone*," &c.

Our Political Retrospect, which has been accidentally interrupted, will most probably be soon resumed.